

THE
Juvenile Instructor

VOL. 61

JUNE, 1926

NO. 6



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THE JUVENILE INSTRUCTOR, Vol. 61, No. 6

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The Robins' Chorus

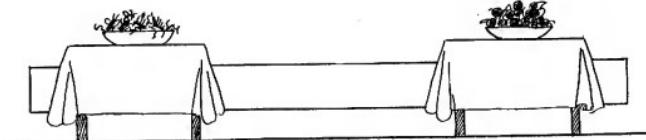
“ ‘Tis cherry time and cheery time!”
Thus sang a happy Robin,
While in and out among the twigs
His brown head kept a-bobbin’.
“ ‘Tis cherry time and cheery time,
Of all fair times the fairest,
When I can dye my winter vest
In cherry tints the rarest!”



“ ‘Tis cherry time and cheery time!”
Oh what a merry chorus,
So golden mellow shines the sun,
And blue the sky bends o'er us.
“ ‘Tis cherry time and cheery time,
Come, let's all sing together,
We've loads of luscious, juicy fruit
And perfect is the weather!”

“ ‘Tis cherry time and cheery time,
Let's all be eating, eating,
For cherry time is short and sweet,
The days are fleeting, fleeting.
‘Tis cherry time and cheery time—
Too happy to be quiet,
We've lived on bugs for six long months,
We're glad to change our diet!”

—Coral J. Black.





BRIGHAM YOUNG AND SOME OF HIS PATRIOTIC DESCENDANTS

1 Colonel Willard Young, 2. Brigadier-General Richard W. Young, 3. Captain Sidney H. Young, 4. President Brigham Young, 5. Sergeant Julian Y. Burton, 6. Gaylen S. Young, 7. Sergeant Daniel Y. Spencer, 8. Major Curtis Y. Clawson, 9. Richard W. Burton, 10. Joseph S. Young, 11. Lorenzo S. Young.
All the group surrounding the President are grandsons except Colonel Willard Young, son, and Julian and Richard W. Burton, great grandsons,



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Brigham Young, American Patriot

By Susa Young Gates

This is the Sesqui-Centennial year of American autonomy, and all United States loyalists are looking back into the scenes and incidents which gave us freedom and liberty. What of our forefathers? What of Brigham Young?

Was Brigham Young a patriot? Did I hear that question asked? Who of his friends or descendants can doubt the answer?

Born of a Revolutionary War veteran father, John Young, and a loyal Puritan family mother, Abigail Howe, what more and what less could he be? Who could doubt Brigham Young, whose birth, boyhood and maturity was an embodied Declaration of American Independence.

Can you ask that question about Brigham's friend and prophet leader, Joseph Smith? When both were sired by American patriots and whose families and descendants have proven their loyalty in the subsequent wars of the United States of America! Joseph Smith, and his brother, the majestic Patriarch Hyrum Smith, had one forefather who was at the elbow of Ethan Allen at Ticonderoga, another with Stark at Bennington, and still another, a sailor boy, in the first naval battle fought by America against Great Britain. The Smith family descendants in the World War numbered 86 valiant youths. While Brigham Young's sons and descendants distinguished themselves not only in

the Civil War service, the Philippine and Cuban War but also marched out under the colors in the late war, at least 53 of them, clean, honorable stalwart American boys that they were.

The green hills of Vermont cradled Brigham Young's infancy, while his forefathers were settlers in Boston, and later, in that back-state Boston offshoot, Hopkinton, Mass.

His grandfather, Joseph Young, was in the French and Indian Wars, and was at the seige of Fort William Henry, 1757; his great-grandfather, William Young, was one of the worshipers at the Old South Church in Boston during the first quarter of the Eighteenth Century (1718-1730), while still finding time and means to assist in colonizing the lower New Hampshire towns of Barrington and Nottingham along the Lamprey river. William, his American progenitor, moved west about 30 miles from Boston in the 1730's over into Hopkinton, whose few inhabitants were staunch, independent American settlers.

With the seething dissatisfaction of the Colonies over the exactions of Great Britain, from 1740-1777, the little, loyal town of Hopkinton was in full sympathy. William Young passed on in 1747. His son, Dr. Joseph, lived in the Young place on Saddler's Hill in Hopkinton, busy with pioneering and Indian War problems. But he,

too, died early through an accident, in 1769, when only 39 years of age.

When the Stamp Act was passed, 1765, Hopkinton people rose up en masse. There was a town meeting called 27 November, 1767:*

"To consider some measures lately proposed by Boston: It is resolved: that we use our utmost endeavors unitedly to save this Province from Poverty and Ruin: By using the strictest frugality and economy; by encouraging to the utmost of our power our own Manufacturers, not only such as we have been heretofore in the possession of, but also by introducing new ones; by discouraging to the utmost of our power the importation of European goods, particularly the articles enumerated in the town of Boston: Relating thereunto, voted: That the town will take all the produce and manufactures of this Province; and to lessen the use of Superfluities and particularly the following enumerated articles imported from abroad, viz: Loaf Sugar, Cordages, Anchors, Coaches, Chases and Carriages of all sorts, House Furniture, Men's and Women's Hats, Men's and Women's Apparel, Ready-made Household Furniture, Gloves, Men's and Women's Shoes, Sole Leather, Sheeting and Deer-tails, Gold and Silver Thread, Lace of all sorts, Gold and Silver Buttons, Wrought Plate of all sorts, Diamonds, Stone and Plate Ware, Snuff, Mustard, Clocks and Watches, Silversmith's and Jeweler's Ware, Boardcloths that costs above 10s per yard, Muff, Furs and Tippetts, and all sorts of Millinery Ware, Starch, Women and Children's Stays, Fire Engines, China Ware, Silk and Cotton Velvets, Gauzes, Peuteners' Hollow Ware."

The intimate domestic side-lights given through this document are as illuminating as the overtones of stern loyalty. These lessons of loyalty, frugality and home industry were grafted into the sons and grandsons of William, then of Dr. Joseph Young.

When the reverberating shot was fired at Lexington, 1775, every home in Hopkinton was already in action. A contingent of farmer soldiers went over at once to the scene of action.

Mrs. Elizabeth Hayden-Young was at this time a widow, Dr. Joseph dying with an accident in 1769, in the midst of the political turmoil. But his boys were there, and youthful as they were, all three enlisted in the early companies of the army from Hopkinton. William, age 17, enlisted in 1776, when he was 15 years old, to serve throughout the War. John, left at home with his widowed mother, could not be restrained. In 1777 he entered his company when he was 13 years old. His little brother, Joseph, only 13 years of age, next joined in 1779 leaving the widowed mother alone.

This little town of Hopkinton, had but two hundred families living within its borders, but 425 men marched out from there "making a record unsurpassed by any New England town."†

John Young, so Massachusetts state records tell us, fought throughout the war, two engagements under General Washington, and in all served without pay. He carried a cannon ball on foot to his home, and that relic is still kept in New York State, where John removed in later years.

John married a Hopkinton girl, Abigail Howe, from another patriotic New England family, in 1785, and then, developing the pioneer urge, especially begotten by the restless effects of the war, he moved his rapidly increasing family northward into Vermont. After trying out a two years' residence in Whitingham, Vt., where his ninth child and fourth son, Brigham, was born, 1st June, 1801, he finally settled in Western New York State, where he and his family later (1830-32) heard the Gospel of Jesus Christ preached in power and truth, all of them entering the Church in 1832, and all of them, father, mother, six daughters and five sons, remaining true to their covenant — baptism in the restored Gospel.

*History of Middlesex County, Mass., Vol. 3, Part 2, Page 788.

†History of Middlesex.

Brigham Young, a student of religion, of politics, of history, and of men, would gather about him, even in his early youth, the boys of the village of Mendon, New York, drilling them in platoons and leading them in cries of "Hurrah for Andy Jackson," as they marched through the village. Patriot first, efficiency engineer always, he put his father's historic cannon ball to grinding paint



BRIGHAM YOUNG
From portrait painted in 1841

in a deftly constructed water-power apparatus in his employer's factory.

Once a member of the Church of Christ, he informed all his subsequent activities with the glow of his loyalty to God and to the country which was founded on the divinely inspired Constitution.

His was the task of assisting the Prophet Joseph to develop the plans and principles revealed from heaven. That Prophet whose sires had been officers, soldiers and sailors in the Revolutionary War.

To Kirtland, to Far West, to Nauvoo, Brigham followed his leader, and when the awful debacle occurred in

Nauvoo and Carthage, through which a people lost their adored Prophet, Brigham picked up the loosened reins of Church leadership, and, with keen, appraising, American loyalty and courage, he bade the people draw a sharp distinction between corrupt government officials, and that free governmental spirit and power which their stars and stripes symbolized.

Driven again by wicked armed mobs under the sanction of the complaisant Governor of Illinois, they left Nauvoo in February, 1846, crossing the Mississippi River on the ice, and entered the unknown wastes of the great Western plains, mountains, and deserts.

A few weeks later, when these refugees from a loved city and country, were camped at a spot near Omaha on the Missouri River, there came a call to Brigham Young from President Polk at Washington for five hundred able-bodied men to go out with the expedition which was to make of the California wilderness an American possession, freeing the country from Mexican interference. Five hundred men!

Out came the American flag from the wagon store-houses, up it flew to the tree-pole mast, fifes and drums swirled with the thrill of "Yankee Doodle" and "The Girl I Left Behind Me" while loyal, brave men crowded around Brigham's improvised wagon-tongued elevation to sign up for the Battalion.

In his address to the U. S. officials and to the three thousand refugees who massed close under the challenging voice of their adored leader, Brigham Young said:

"The question might be asked, shall we enlist to defend our country? If we answer, all would be ready to go. Suppose we were admitted into the union as a state and the government did not call on us, we would feel ourselves neglected. Let the Mormons be the first to set their feet on the soil of California. I propose that the five hundred volunteers be mustered and I will do my best to see all their families



SIXTEEN GRANDSONS AND GREAT GRANDSONS OF PRESIDENT BRIGHAM YOUNG WHO ANSWERED THE FIRST CALL TO ARMS IN THE GREAT WORLD WAR

Standing from left to right: Lieut. Sidney H. Young; Irvin Clegg; M. Lyman Young; Capt. Curtis Y. Clawson, Col. Richard W. Young; Nelson Ross Beatty; Brigham Y. Ward; Dale Young and Dwight Young.

Sitting from left to right: Fred Thomas, Murray Young, Heber Young, Lawrence Young, Bland Sorenson, Charles C. Budd, Linden Clayton.

brought forward, as far as my influence extends, and feed them when I have anything to eat myself."

"I want to say to every man, the Constitution of the United States, as framed by our fathers, was dedicated, was revealed, was put into their hearts by the Almighty—And I tell you in the name of Jesus Christ, it is as good as ever I could ask for. I say unto you, magnify the laws. There is no law in the United States or the Constitution, but I am ready to make honorable."

"After we get through talking, we will call out the companies, and if there are not young men enough, we will take the old men; and if they are not enough, we will take the women."

Colonel Kane's report to the Government contains this passage:

"A central mass meeting for council, some harangues at the more remotely scattered camps, an American flag brought out from the storehouse of things rescued, and hoisted to the top of a tree-mast, and in three days the force was reported, mustered, organized and ready to march."

The Mormon Battalion of 500 men went out to California under Col. St. George Cooke. Sweethearts, wives, parents whom they were leaving behind, made merry at a farewell party with the simple country dances and pioneer singing before parting for a long, uncertain season.

The pioneers, led by Brigham Young, came on to the valleys of the Rocky Mountains which Brigham had seen in a vision months before, and there they settled. That vision, vouchsafed to him after the martyrdom when the people were all praying in mob-invaded Nauvoo, 1845, for light, for direction as to where the Lord willed to lead His people, showed Brigham Young a sun-baked, crag-encircled, snow-capped mountain-rimmed valley with one sentinel point upon which was then settling down an American flag or ensign. "Build under where you see the colors fall," said the vision-voice of the Prophet Joseph Smith, "and you will have peace and prosperity." No wonder when, two years later, he came out of the Canyon defile and looked

northward to that towering northern sentinel peak, he exclaimed, "This is the place, drive on."

Brigham's first act was to set up the American flag on Ensign Peak and take possession of the surrounding territory in the name of the United States government. He chose a spot upon which to erect a temple of the living God. He invited women to vote on all civil as well as religious questions, and as acknowledged by Herbert Howe Bancroft in his History of Utah, "this was the first time women voted in the United States." Brigham Young opened schools, first in the fort, then in each settlement and ward; called a legislative assembly to draft a provisional government; opened a direct mail route to the Mississippi River, and west to San Bernardino—which was a pioneer Mormon settlement founded by the Mormon Battalion boys. And he himself was elected by a provisional territorial government the governor of the Territory of "Deseret," as he named it. Afterwards he was appointed, September 28, 1850, by President Millard Fillmore as the officially recognized governor of the Territory of Utah, which it was then called. He was governor until 1857.

From the first year, 1848, the Fourth of July was celebrated in Utah in the fine old Yankee style, flags flying, columns marching with the banners bearing loyal mottoes, bands playing "Yankee Doodle," boys in play uniforms with mottoed banners, girls in red, white and blue sashes carrying the long pendant streamers from flags and banners, orators declaiming, the reading of the Declaration of Independence, and the dawn and twilight booming of cannon in honor of the day.

Some Indian troubles followed, and a territorial militia was formed, but Brigham's unwavering advice was: "Feed the Indians! Don't fight them! Show them you are their friends by

teaching them to be honest and industrious. Never lie nor cheat in your dealings with them, and they will soon learn that the Mormons are to be trusted."

Already mutterings of the coming Rebellion in the South was filling Congress with wordy conflicts over "State Rights," to coin metal, to decide tariff schedules or even to declare war. Like his predecessor, Joseph Smith, Brigham Young held that slavery of black men was all wrong; he regretted their importation into this country, but being here they had a proper place on an equal political footing with white men.

When the great Civil War was blazing its pioneer trails across this distracted country, the Utah telegraph line was built by Brigham Young, thus completing the span of communication from ocean to ocean. The first telegram sent was from Brigham Young to the President of the Pacific Overland Company. It read: "Utah has not seceded, but is firm for the Constitution and laws of our once happy country."

In 1862, President Lincoln, through Adjutant-General Thomas, called upon ex-Governor Young to raise, arm and equip a company of cavalry to be employed in protecting the property of the Telegraph and Overland Mail companies in and about Independence Rock, the scene of a late Indian disaster. The call was responded to with alacrity, as the following telegram will testify:

"Great Salt Lake City,
"May 1, 1862.

"Adjutant-General L. Thomas,
"U. S. A., Washington, D. C.

"Immediately on the receipt of your telegram of the 28th, ult., at 8:30 p. m., I requested General Daniel H. Wells to proceed at once to raise a company of cavalry to be mustered into the service of the United States for ninety days, as per your aforesaid telegram. General Wells forthwith issued the requisite orders, and yesterday the captain and other officers were sworn by

Chief Justice J. F. Kinney, the enrolling and swearing in of the privates attended to, and the company went into camp adjacent to this city.

"Today the company, seventy-two (72) privates, officered as directed, and ten (10) baggage and supply wagons, with one assistant teamster deemed necessary, took up their line of march for the Neighborhood of Independence Rock."

(Signed) Brigham Young.

On June 15th following, Major Lot Smith in charge of the expedition wrote President Brigham Young from Pacific Springs stating that he "had an interview with Brig. General Craig, who expressed himself as much pleased with the promptness of our attention to the call of the General Government and that he had telegraphed to President Lincoln to that effect."

The famous Ben Holladay was then proprietor of the Overland Stage Line, to protect which, Captain Smith's company went forth. He at once telegraphed from New York his thanks to Governor Young for his prompt response to President Lincoln's request. Utah, said President Lincoln, was perfectly loyal and as far as he knew always had been.

In the Utah Militia, which served the Government under the name of the Nauvoo Legion, were the two grown sons of Governor Brigham Young, Joseph A. Young was Aide-de-camp to Major Burton in 1856 when he was 22 years old. Later he served General Daniel H. Wells, 1857, going out with him into the Echo Canyon War. Brigham Young, Jr., was color bearer at this time, being but 20 years of age. The third son, John W., was but 12 years of age during these troublesome days. Later he enlisted in the Legion.

On the flag pole of Brigham Young's home, the Bee-Hive House, on all the public buildings for holidays and high days, hung the stars and stripes all down the pioneer times. From the flag pole in the Fort, 1847,



GEORGE SPENCER YOUNG, II

hung that glorious emblem of liberty until public halls were erected and the sacred flag was thereafter there displayed.

Brigham Young's powerful voice was hushed in 1877. But his lessons in patriotism and in devotion to his country were not forgotten by his loyal sons and descendants. At least fifty-three of his sons and grandsons answered the call of the country. Two grandsons are still in Army Service, Captain Sidney Young and Captain Lyman Young.

Brigham Young's son, Colonel Willard Young, was sent east by his father, and commenced his military career in 1871, when he entered the United States Military Academy at West Point as a cadet, graduating therefrom in 1875, with the rank of Second Lieutenant (Corps of Engineers.) He was with the Engineer Battalion at Willett's Point, New York, from October 1, 1875 to August 17, 1877, and acted as assistant engineer under the orders of Lieutenant Wheeler in the geographical survey, west of the one

hundredth meridian, from September 18, 1877 to August 28, 1879. Returning to West Point he was appointed instructor of civil and military engineering, August, 1879 to August, 1883. Later he acted as assistant to Captain Power and to Major Jones, and had local charge of the construction of the Cascade Locks, Oregon, from October 4, 1883 to July 16, 1887, being appointed captain of a corps of engineers October 12, 1886. From July, 1887 to October, 1889 he was in Portland having charge of various river and harbor improvements and surveys in Oregon. From October, 1889 to June, 1890, he was at Memphis, Tennessee, in charge of the third district of the Mississippi River. He resigned from the army in 1891. On April 5, 1896, he was appointed Brigadier-General of the National Guard of Utah, and held that position until the breaking out of the Spanish-American War in 1898, when, after having assisted in organizing the Utah volunteers, he was appointed Colonel of the Second Regiment, U. S. volunteers, and served in the United States and in Cuba until May 16, 1899. During the World War, he was appointed United States agent under the chief of engineers, United States Army, September 1, 1897, and was stationed at Kansas City, Missouri, in charge of the Kansas City Engineer District, Western Division, and was engaged in improvement of the Missouri, Osage, Gasconade and Kansas Rivers, and also on work for the preservation of the bank line of the Republican River, in front of Fort Riley (Kansas), Military Reservation, in which capacity he served until July 1, 1919.

Brigham Young's grandson, Richard W. Young, in 1878, was appointed a cadet to the United States Military Academy at West Point. He graduated in 1882, and for six years served as Lieutenant of the third and fifth regiments, United States Artillery, and

as Captain and acting Judge Advocate, on the staff of General W. S. Hancock. In 1884 he graduated from the law school of Columbia College, New York City, and was admitted to the bar of the State of New York. He wrote a work on "Mob and Military," in 1887. In 1894 he was made Brigadier-General, commanding the National Guard of Utah. At the outbreak of the Spanish American War, Richard W. Young was made Captain of Battery A, Utah Light Artillery, May 4, 1898. Two months later (July 12, 1898), he was appointed Major, commanding Utah Light Artillery. As a soldier, Major Young made an excellent record, participating in the capture of Manila and in about twenty-five other engagements in the Spanish-American War and the Filipino Insurrection. From May, 1899 to June, 1901, he served as associate justice and president of the criminal branch of the Supreme Court of the Philippine Islands.

The following is a partial list, as given in the *Deseret News*, of Brigham Young's descendant soldiers, who served in the World War:

Colonel Willard Young, in charge of the Kansas Engineering District.

Brigadier-General Richard W. Young, in command of the Utah Battalion who crossed to France.

Captain Sidney Young, son of Colonel Willard Young, entered West Point in 1913 and graduated in 1917. He went to France with the 38th Infantry. He served under General U. S. McAlexander at the battle of Chateau Thierry and was given rank of Captain and had command of the machine guns of the 38th Infantry in the St. Mihiel and Argonne campaigns. He was seriously gassed in the Argonne and was seventeen months in the hospital. He served at Camp Lewis in Washington and for three years in the Canal Zone in Panama and is now Captain in the 34th Infantry serving at Fort Eustis, Virginia.

Cited in Army orders and awarded silver star by Commander-in-Chief.

Joseph S. Young, who arrived overseas August 26, 1918 as a member of the 325th Supply Company and served with the Base Quartermaster Department at St. Nazaire, France.

Lorenzo S. Young, who saw action with the 91st (Wild West) Division at St. Mihiel and in the Argonne Forest. Was wounded while in the Battle of Gesnes on September 29, 1918.

Gaylen S. Young, who saw action with the 91st (Wild West) Division at St. Mihiel and in the Argonne Forests, and was gassed on the nights of October 11 and 12th, 1918 while holding Hill 288 on the last named front. He also served in Flanders.

Joseph S., Lorenzo S., and Gaylen S. Young are sons of Mr. and Mrs. B. M. Young. Lorenzo S. and Gaylen S., by chance, got in the same company and went together to France, saw active service, came home and were discharged together at Fort Russell, Wyoming, on May 1, 1919. Both had many narrow escapes during the days of battle.

Wesley Clawson, stationed at Aviation Camp in Illinois.

Nelson A. Young, Hospital Corps, Fort Russell, Wyoming.

J. Wesley Young, stationed at Aviation Camp in Texas.

Feramorz Young, 148th Field Artillery, Camp Mills, Long Island.

S. Grant Young, 145th Field Artillery, Camp Kearney.

Lawrence Held, United States Infantry.

Jean Held, United States Infantry.

Brent T. Lynch, Naval Reserves,

Newport, Rhode Island.

Arden Brockbank, Naval Reserve Training Station, San Francisco.

George Spencer Young, II volunteered in April, 1916, at Driggs, Idaho, for service on the Mexican Border, but the official date is given as July 5, 1916, at Boise, Idaho. He served on

the Border from July 11, 1916 to December 19, 1916. He was the first man in Driggs, Idaho, to volunteer for service after the Declaration of War with Germany, and was therefore with the first company of volunteers from Idaho. He spent 23 months in France and was gassed twice, spending several weeks in the hospital after being gassed the second time. He participated in the following offensives while in France: Lorraine, 2-28-18 to 6-18-18; Champagne-Marne, 7-14-18 to 6-18-18; Aisne-Marne, 7-26-18 to 8-4-18; St. Mihiel, 9-12-18 to 9-26-18; also Meuse-Argonne and Defensive Sector. He received the Distinguished Service Medal and clasps for the following: Champagne-Marne, Aisne-Marne, St. Mihiel, Meuse-Argonne and Defensive Sector.

Sergeant Daniel Y. Spencer and Sergeant Julian Y. Burton were volunteers with the French Army, Colonial Division. Enlisted in the American Army in France, June, 1917, before Pershing landed. Julian received French Foreign Legion medal, two sectional citations, Crois de Guerre, personal letter from Marshal Foch. He had personal citations, Crois de Guerre. Five major engagements: Aisne, Marne, St. Mihiel, Chateau Thierry, Chemin de Dames. Julian came in June. Daniel was transferred to the Intelligence Corps at Luxemburg. Returned in October, 1919.

Curtis Y. Clawson, Captain. Adjutant of 2nd Battalion 145th Field Artillery. Has been commissioned Major, commanding 1st Battalion. Also associated with National Guard for many years. Saw service on Mexican Poarder and in late war.

Horace Andrus of Idaho Falls, 20th Infantry, Fort Douglas.

Edmund Frank Ellsworth of Rigby, Idaho, stationed at Post Falls, Idaho. Bryant Young Ellsworth of Rigby, Idaho, Goat Island Naval Training Station, San Francisco.

Richard W. Burton, 145 Field Artillery, Camp Kearney.

Oroat Taylor.

Brigham Winfred Witt remained with the Army of Occupation in Germany until 1920. Was 22 months overseas with the 1st Division of Engineers, and at the front during all that time.

George Homer, Melborn Barker, Vern Hardy, Henry Young, Edmund Spencer, Fred Thomas, Major Mark Croxall, Ross Beatie, Brigham Hardy, 1st Sergeant Percival Young, Marion Lyman Young, Clark Young, Dale Young, Ernest I. Young, George B. Young, Gordon L. Young, Captain Aaron Y. Hardy, 17th Cavalry, Douglas, Arizona. Irwin Y. Clawson, who went overseas with the Utah Division; Dilworth Young, 145th Field Artillery, Camp Kearney; Heber Young, Bland Sorenson, Charles C. Budd, Linden Clayton, Moses Lynch, Young.

Said the Master: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?"

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

"Wherefore by their fruits ye shall know them." (Matthew, chapter 7, verses 16 to 20.)

Judged by this standard, Brigham Young, his sires, his sons, his daughters, and his grand-sons and grand-daughters are loyal, true Americans who are willing to die for the flag, and, far greater, they are glad to live under the laws and protection of the heaven-inspired government of the United States of America.

[Note: This story is a chapter from the unpublished history of Brigham Young, by his daughter, Susa Young Gates, who has kindly given us permission to use it for the benefit of Juvenile Instructor readers.—Editor.]



Chapter 6

The Storm

The site chosen by the tourists for their camp was the most picturesque one they could find. It was not selected as their temporary mountain home until several beauty spots had been examined. If the Maker of all beautiful places had been importuned to prepare a special scene for their camp He could hardly have improved upon the one selected. Of all the wonderful places open to their choice this one seemed to be the finest of them all. It was situated on the second terrace of the Black Mountain. Above it and to the east rose tall majestic pines; to the west extended a rolling terrace covered with wild flowers. A stream of cold, clear water tumbled down through the pines, glided across the terrace, and then continued its downward course. As if to add variety to the scene and break the monotony of

the ever-green pines, nature had set yellow quivering aspen here and there. If a location could in any way have been created by special order, it could not in any way have been an improvement on the one selected by the happy excursionists.

No sooner was the sight for the camp decided upon than the work of unloading and setting up was begun. The driver, who desired to get back to the mill where he hoped to obtain a load of lumber to take to town, helped unload the provisions and pitch the dwelling tent. After this was accomplished he "hooked" up his horses and left for the sawmill, which he wanted to reach before nightfall.

"I'll be at the mill before dark," he said, "but I'll have to hurry if I get there before the storm breaks."

So intent had the Richardsens' been on the setting up and preparing of their camp that they had forgotten about the weather. Heavy threatening

clouds had been gathering thick and fast, until the whole sky was dark gray and black. It seemed to Freddie as he gazed about him that he was standing in the very midst of them. Lucky it was for the campers that they had put up one of their tents as soon as they arrived. Into this they hurriedly carried their bedding and all other articles that might be injured by the approaching storm. Freddie had just finished chopping some wood and Mr. Richardsen had put up the stove when the storm broke.

A blinding flash of lightning shot through the heavens followed by a terrific bolt of thunder. Mrs. Richardsen uttered an exclamation of terror and caught hold of her husband's arm. Freddie took hold of Rover and looked out with big scared eyes. A bunch of pine hens that had been feeding in the terrace rose to the wing, circled, swept downward, and disappeared beneath the foliage of a patch of dense underbrush. For a moment the air seemed filled with darting birds, chirping excitedly and seeking cover. Suddenly, except for the low heavy rustle of the pine trees, all became quiet. To the campers it seemed that the temperature had dropped just as suddenly.

"We have arrived just in time to experience a heavy mountain storm," said Mr. Richardsen. "I wish we had the other tent up. The storm is approaching from the southwest. It may be possible to accomplish the task before it arrives. Come Freddie, let us see what we can do."

No sooner had they set to work than another peal of thunder broke the silence and rumbled away into the distance. This time the report was still in the southwest, but it was much closer. It was followed in a few seconds by another flash of lightning and another terrific bolt of thunder. This time over head. There was a sizzling noise as of something burn-

ing and then a sharp crack. The top of a large pine tree that was standing about three hundred yards to the left crashed to the ground. Almost before father and son fully realized what was happening, the rain was falling in torrents. Faster and faster fell the drops. Flash after flash rent the sky, and so close together were the bolts of thunder that Freddie could not hear his father tell him to come into the tent. Seeing his father, beckon and go in, he followed.

"Whew, what a storm!" exclaimed Mr. Richardsen. I have never experienced anything equal to it. This is an honest-to-goodness cloudburst. One can hardly believe that so much moisture can be stored in the air."

"What shall we do?" whispered Mrs. Richardsen, tremblingly, during a slight lull in the storm. "I'm afraid something dreadful is going to happen. Look," she added excitedly, pointing to the ground at the upper end of the tent. "We're going to be flo * * ."

Another blinding flash of lightning followed by another deafening report cut her sentence short. This last peal of thunder, directly over head and near at hand, seemed to be caused by the flood gates of the clouds as they swung completely open. Down shot the water in torrents.

"Look! look!" exclaimed Freddie's mother, "the water is running in streams all around us. It is coming under the tent."

"We'll soon stop that," said her husband composedly. "Don't worry yourself sick about being caught in a flood. In selecting this location we had in mind just a situation as we are now in. As far as flood water is concerned we are as safe here as we could possibly be any place in the mountains. If you were outside and could look up the mountain you would notice that there is a ridge extending upwards from our camp. This will cause the water, no matter how much there may

be, to run down on either side of us. We are located on the point of this ridge, and you will notice that the water that is already running down on either side is uniting in one stream at the lower edge of the terrace. However, enough water may run down upon us to damage our supplies and soak our bedding unless we turn it aside."

Catching up a shovel he hurried outside and proceeded to dig a trench above the tent. In so doing he also created an embankment between the trench and the tent. As he was finishing his work a strange wild sound rose upon the air. Mr. Richardsen dropped his shovel and walked into the tent; Freddie listened in frightened eagerness, and Mrs. Richardsen sank to the ground, clasping her hands in utter helplessness.

"What is it now?" she exclaimed. "Is some raging beast approaching to assist the element in their work of destruction?"

"Don't be afraid, mother," said Freddie, manfully. "We won't let anything hurt you."

The strange sound, which had at first been faint and unrecognizable, grew louder. Rover growled and crept stealthily to the tent door. Mr. Richardsen drew his rifle from its scabbard and loaded it.

"That noise is not caused by some wild animal," he said, patting his wife reassuringly on the back.

"Why are you loading your gun?" asked Freddie.

Mr. Richardsen was not given time to reply. Onto the flat in front of the tent plunged a bellowing herd of range cattle. Sliding, slipping, kicking, and tearing up the earth they circled about the clearing. Apparently they were not affected by the rain, which continued to fall in torrents, but whenever a chain of light hissed through the air, they showed signs of extreme fear and agitation. As these

excited cattle lunged through the sticky clay, huge balls of mud shot out from under their feet. Some of these missiles rose into the air, others struck the infuriated animals, prodding them on to great speed. The frightened herd, pawing, bellowing, snorting, and bounding into the air, ran twice around in front of the camp and then headed straight for the tent that sheltered the tourists. Seeing no other way to protect himself and family, Mr. Richardsen brought his rifle to his shoulder. As he did so, Rover sprang into the open, snarling and barking furiously.

"Sic 'um, sic 'um, sic 'um," shouted Freddie, clapping his hands.

Rover raced like a speed demon forward and back in front of the onrushing herd.

"At-a-boy," cried the boy. "Eat 'em up!"

The dog's sudden appearance and determined attack succeeded in turning the running animals to the right. Tearing up the earth in great chunks they rushed by the campers, not twenty yards away. Lowering his gun and breathing more freely, Mr. Richardsen said:

"That saved me the price of a cow or two."

"I think Rover has done us a greater service than that," replied his wife. "I feel that we are indebted to him for the preservation of our lives."

"There was no particular danger," assured her husband. "But see, the storm is abating. Let us step out and see what the dog is doing with the cows."

After turning the leaders to the right, Rover fell in behind the herd, driving them at a dead run toward the western brink of the terrace. As the campers came out of their tent the last of the cows disappeared over the break. Having accomplished his task the dog turned and trotted leisurely toward camp. Had he known



"He snapped at the bull's face as he shot past"

there was still one of the herd to reckon with he would not have trotted so slowly. Charging across the clearing from the opposite direction came a great red bull. This huge animal had evidently left the herd while it was milling around the flat. Suddenly discovering that it had been left alone, it was making a desperate effort to find its companions. That its fighting blood was up was evidenced by its heavy breathing and fierce mien. Its horns were low and it shook its head viciously.

"Look out," cried Freddie, "here comes another cow. He caught hold of his mother's hand, and together they ran into the tent. Mr. Richardson, who had been intensely interested in watching Rover drive the last of the cows off the terrace, had walked out a short distance from the tent. There was not time for him to get back.

"Get the gun, Freddie," he called, and then he remembered that he had taken his gun out of the tent and stood it against a tree.

For the first time in his life a feeling of utter helplessness came over him. Powerless to render any help, he saw the infuriated animal charg-

ing down upon his wife and child. He cried out with all his might, but in vain. The bull gave no heed. Leaning against a tree, he covered his face with his hands and burst into tears. At this moment of peril a black streak shot between the bull and the object of its fury. It was Rover, who fearlessly sprang in front of the bull, snapped angrily at its face, leaped to one side, dropped, whirled, and with the speed of lightning seized hold of the animal's hind leg. He bit hard and quick and then dropped to the ground. The enraged animal kicked, missed, turned and charged the dog. Rover led it past the tent where Freddie and his mother were concealed. For a moment its attention had been diverted from the camp to the dog, but suddenly noticing the half reared tent that stood back of the dwelling tent, it ran upon it. Catching the water-soaked canvas in its horns, the bull continued its mad rush across the clearing, dragging the tent through the mud toward the swollen stream of water that crossed the terrace.

The loss of the supply tent now seemed unavoidable. Even tough canvas cannot withstand the thrusts of a

bull's horns. Lowering his head as he ran, the beast thrust his horns deep into the earth, tearing a long hole in the tent. Swiftly the animal approached the stream, which had swollen to an enormous size, sweeping trees and huge rocks away with it. So high had the water risen that the bull paused a moment at the brink as if hesitating before attempting a dangerous crossing. The pause was but for a second. Shaking his head and snorting he plunged into the muddy stream. Although he had paused but a fraction of a minute, the stop was long enough to give Rover, who had been following close at the bull's heels, time to catch hold of the tent with his sharp, white teeth. The momentary stop gave the dog time to brace himself. As the bull sprang forward there was a sudden rip, and the tent dropped to the ground at the very edge of the stream.

"Good old dog!" exclaimed Mr. Richardsen, rushing upon the scene and catching hold of Rover to prevent him from plunging into the rushing water in pursuit of the retreating bull. "If that animal had succeeded in dragging our tent into this roaring stream, it would have been lost beyond recovery."

"I shall feel grateful to him as long as I live," said Mrs. Richardsen, wiping her eyes. He has been a true friend in need."

Freddie had really been frightened while he and his mother were cowering in the tent, but now that it was all over he thrust both hands into his pockets, and after looking admiringly at his dog for a few moments exclaimed: "By George, Rover, you're a peach!"

"Now that the storm is over," said Mr. Richardsen, "let us build a fire and finish making camp."

"How can we build a fire?" asked Freddie. "Everything is wet."

"I'll show you," answered his father. "Get the ax."

Freddie got the ax, and then followed his father, who walked a little way into a patch of trees that stood east of camp. Selecting a dead quaking aspen that was standing, he proceeded to cut it down.

"That's wet," said Freddie.

"Not on the inside," answered his father. "See," he continued, cutting into the heart of the tree, "here is dry wood to start our fire."

After selecting a favorable and safe place, a fire was started. The articles of clothing that were wet from the storm were hung up to dry. A light wind that had arisen was driving off the clouds. The sun, which was now near the western horizon, shot his welcome rays through the rifts in the clouds, birds began to chirp and twitter, and nature began to assume a winsome mood.

"Won't we catch cold sleeping on this damp ground," asked Freddie.

"We'll see that nothing like that happens," said his father. "Did you notice that the timbermen have been cutting logs just below us? We're going down there and get some springs for our bed."

"Springs for our bed!" exclaimed Freddie. "Who in the world has left springs there?"

"Let us go see," suggested his father.

Together father and son walked down the trail. There was a sly twinkle in the father's eye as he noted the troubled expression on his son's face. Freddie was bewildered. He could not understand how bed springs could have found their way into such remote and secluded regions of the mountains.

"Here we are," said his father, gathering an armful of pine boughs that had been cut from the fallen trees. "Here are the springs that you have been wondering so much about."

Freddie looked disgusted.

"Load up and come on," said his father.

Freddie obeyed, but he wasn't at all satisfied. After several loads had been brought into camp, Mr. Richardsen made a bed, the like of which Freddie had never slept upon. First of all he cut out all the heaviest limbs. After doing this he selected the largest and heaviest of the remaining boughs, which he placed as evenly as possible on the bottom as a foundation. Next he selected the medium sized boughs, arranging them in a second layer. The smallest limbs and the tips of the large ones he placed on next, being careful to mat them together as closely as possible. When the job was completed and the family had retired, they all agreed that a bed of boughs was a

mighty fine resting place for tired people.

"Isn't this splendid?" yawned Mr. Richardsen. Here's no hot suffocating air to swelter in. I feel like I am going to enjoy sleeping for hours and hours."

After a few moments of drowsy conversation the family dropped off to sleep. A rich full moon rose over the tops of the mountains, tipped the quivering aspen leaves with silver, and threw a mellow light deep into the dark places of the forest. In front of the campers' tent, gazing silently out into the soft moonlight, lay a watchful sentinel, ready on the slightest notice to protect the family that had befriended him.

(To be continued)

The Temple of Reverence

[Continuation of Report of Conference of Deseret Sunday School Union, held in Tabernacle, Salt Lake City, April 4, 1926.]

REVERENCE FOR THE PRIESTHOOD

By Elder Orson D. Romney Jr.

Inseparably linked with the gift of eternal life, God's greatest gift to man, is the right to act in His name, the Holy Priesthood. In this authority are all those elements which attend the Godhead—divine, everlasting, without beginning of days or end of years, majestic, Godly. It is indeed the power through which God will consummate His purposes. If God be revered, then His Priesthood must be held in reverence if the attitude of reverence be perfect. One cannot at the same time revere God and disregard the Priesthood of God.

The servants of the Lord in all dispensations of the Gospel have extolled the exalted power of the Priesthood. Before His advent in the flesh the Messianic mission of the Savior was set forth by the Psalmist as follows:

"Thou art a Priest forever after the order of Melchizedek," which has become the designation of the higher Priesthood. By no prophet and in no dispensation, has a higher or loftier note been struck than by the prophet of the dispensation of the fulness of times. No one who will read his words can find any excuse for ignorance regarding the sacredness of Priesthood, the reverence which should be shown it, the real character of its exalted power on the one hand, and the spirit in which it should be used for the saving and blessing of mankind, and in such manner as to inspire reverence, on the other. The Prophet of the last dispensation has written: "They who receive this Priesthood receive me, * * and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him; * * The power and authority

of the higher Priesthood, is to hold the keys of all the spiritual blessings of the Church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and Church of the First-born; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the New Covenant. All other authorities or officers in the church are appendages to this Priesthood."

But—and harken to the wisdom of God: "Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled or handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man."

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

Surely, such a wonderful gift, lavished upon a people in so direct a line of reception, living and vibrant with all the powers of its divine source, must cause our hearts to swell with gratitude which must find expression in lives of righteousness and paeans of reverent thanksgiving.

A chorus from Liberty Stake, under the leadership of Elder B. F. Pulham, sang "Choose the Right."

REVERENCE FOR HOUSES OF WORSHIP

By Elder Herman Wells

One of the earliest recorded instances of the desirability of a place set aside and consecrated for man's worship of God and God's manifestation to man is in these words of the Lord to Moses: "And let them make me a sanctuary; that I may dwell among them." One of the most frequent of comforting promises from God to the ancient people of the Old Testament was that He would establish His tabernacle, His sanctuary with them, that they might be His people, and He would be their God. The great blessing which may be expected to attend a house that has received the Lord's approbation, having

been dedicated to, and accepted by Him, may be understood from His words to Solomon after the completion of the great temple, or as the record terms it, the House of the Lord, wherein the Lord said: "I have heard thy prayer and thy supplication, that thou hast made before me; I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually."

To the Corinthians Paul used as a figure regarding the sacredness of the sanctuary so perfectly understood by them, these words to impress upon them the great sanctity of membership in the Church of Christ: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people."

What a thrilling understanding of the sacredness and desirableness of the House of God must the Psalmist have possessed to cause him to exclaim: "How amiable are thy tabernacles, O, Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. * * For a day in thy courts is better than a thousand.

"I had rather be a door keeper in the house of my God, than to dwell in the tent of wickedness." Taken either literally or figuratively the meaning is equally strong.

God's people have been constantly enjoined from desecrating His house, and severe physical penalty was carried out upon those who were guilty of

pollution or desecration. Just as a man reveres Deity, so he should hold in holy reverence those houses dedicated to be His sanctuaries, exhibiting in his conduct toward them the outward expression of his innermost conviction that he is actually in the presence of God, for so he is according to the promise of God through all the dispensations of his authority on the earth. The writer of Ecclesiastes understood what should be man's attitude in these things when he wrote; "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore, let thy words be few." Learn then that the house of worship is God's house, and every stone and timber is His. Answer ye, then, my people, How teach we our children to approach the house of the Lord?

"Hushed be Every Sound Subdued," was sung by a quartette composed of Jessie Williams, Arline Ridges, Cyril Martin and William Russell.

REVERENCE FOR GOD

By President John M. Knight

(Read the whole of the 8th and 19th Psalms, then the Doctrine and Covenants, Section 76: verses 1-4 inclusive, and conclude with verses 22 to 24 inclusive of the same section.)

The congregation sang "Glory to God on High."

(To be Continued)

"Judge not that ye be not judged."

Believe nothing against another but upon authority: nor repeat what may hurt another, unless it be a greater hurt to conceal it.—William Penn.



**PRIMARY AND INTERMEDIATE CLASSES OF THE L. D. S. SUNDAY SCHOOL,
ALEPPO, SYRIA**
Teachers, Miss Rebekah Hindolon, left, and Miss Elisa Uzumon, right, and
Mission President, Joseph W. Booth in the rear.

The Work in Syria

By Mary R. Booth, Aleppo, Syria

The Sunday School work in the Armenian Mission is steadily growing in number and influence; yet we are but few among the hosts of people of this land. There are tens of thousands of children throughout Syria and Turkey and the Mesopotamia who have never been in a Sunday School. These little children you see in the pictures are very glad to come to our Kindergarten class, and their parents are also grateful for the blessings which come to them through the Gospel. The Saints who attend the Aleppo Sunday School are mostly very poor. When the men work hard all day they cannot earn enough to buy the necessary things for themselves and families, and the children are often hungry. Very few of them ever get a drink of milk, and many of them do not know the taste of butter. You see the teacher on the right in the Primary grade picture. She just tells us that she has never tasted butter—“*Khjr tat’ mo’dum*,” (no I have not tasted), she said.

My readers will be still more surprised to learn that about eighty out of a hundred of our members have never been in an automobile, although there are many in this land owned by the rich. Perhaps not five of all of our members have ever talked over a telephone.

Such articles of food as pork, canned fruit, custards, pies, frost cakes, cream cakes, plum puddings, green peas, strawberries, peaches, etc., are scarcely ever seen by them; but they have some strange and tasty dishes which you never see on your table.

Most all of our children here are learning to read and write, and they can sing more than sixty of our Sunday School songs in English.

You would think it strange to be in a Sunday School or a meeting where as many as five or six languages are used in one hour. Sometimes we have such an experience as that.

Although these Armenian girls have fewer advantages than we have, they can surpass us in needle work and rug



KINDERGARTEN CLASS, ALEPOO SUNDAY SCHOOL, SYRIA

The five adults, reading from lower left around, are: Miss Hurepsima Tut-tinian, Mrs. Khanum Polosofian, J. W. Booth, Mary R. Booth and Mrs. Zaruhe Topalian.

making. We take this opportunity of thanking our many friends for their liberal gifts, and orders for fancy work and rugs, which occasionally come to us.

Look at the picture, No. 1. Every one of these boys and girls has a history of suffering enough to fill pages of the *Juvenile Instructor*. We cannot write it all now. Both of these teachers were engaged last May and they will likely be married before or soon after you read this "announcement."

Turn now and read the stories of Elizabeth and Rebekah in your Bibles. They used to live near here hundreds of years ago. Three of these boys were baptized on April 6th of this year, with four other converts.

Now look at No. 2, the Kindergarten class. We challenge any other Sunday School in the world, (including the Lehi Sugar Factory), to produce more sweetness than is represented in the faces of these 26 little tots.

Last Fast Day eight of this class recited all of the 3rd chapter of St. John. Next Fast Day, fifteen of them will recite III Nephi 16th and 17th chapters. They sing, "There's a Wee Little Nest In the Old Oak Tree," "Jesus Wants Me for a Sunbeam," and other songs in English. We dearly love the lessons and stories given in the *Juvenile*.

The children all say to you "Khos-hja Kaluniz."

The Thankful Heart is Like a Magnet

"If one should give me a dish of sand," said Oliver Wendell Holmes, "and tell me there was iron in it, I might look for the particles with my eyes and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep sweep through the day, as the magnet finds the iron, so will it find in every hour some heavenly blessings; only the iron in God's sand is gold."



Editorial Thoughts

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
ALBERT HAMER REISER, Business Manager

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SALT LAKE CITY - - JUNE, 1926

Sunday Excursions

This is the season of the year when outdoor sports, recreations and excursions begin to reduce the efficiency of Sunday School work. The call of the mountains is strong! The appeal of the resorts is enticing! The summer vacations take away many workers and the teaching corps is weakened. New and untried material is necessarily brought into action.

We would not for a moment attempt to keep our Sunday School workers from the enjoyment of the wonderful attractions that nature has provided at their very doors. These blessings were reserved for them and it is their right to enjoy them. Our purpose in referring to it now is to warn Sunday School workers against certain dangers into which they are liable to fall through lack of mature thought. One is the inclination of some of our good teachers to take their classes into the hills on Sunday, or on Saturday, remaining over Sunday, away from the regular Sunday School, to hold services in the mountains. We believe that while there may be a fraternal advantage to the class in such an excursion, it is not good for the school.

Recently a teacher took his class to the mountains Saturday afternoon and remained over Sunday, holding a Sunday School in the hills. No doubt they had a royal time Saturday. The outdoor Sunday School was perhaps inspirational. But what of the regular Sunday School at home, of which that class forms a part? One of the pupils who had been left behind was asked if Sunday School was interesting that morning, and she answered, "Oh, it wasn't very good. There was no 'pep' in it. The big class was out on a hike, and it spoiled the interest."

The withdrawal of any good sized class from a Sunday School is sure to have a demoralizing effect on the assembly, and creates a feeling of restlessness and dissatisfaction among those remaining. We urge therefore that where classes desire to take excursions they arrange them for week days, reserving Sunday morning for class work in the house prepared and

dedicated for that purpose, where the Sacrament may be administered under proper authority and, where the autonomy of the whole school may be loyally conserved.

Brigham Young, American Patriot

No more enlightening article has been published than that under the above title, which forms the leading contribution to the *Juvenile Instructor* this month. It is a chapter from an unpublished history of Brigham

Young, written by his daughter, Susa Young Gates, and it puts the Young family where they belong, among American patriots. With Revolutionary War Veterans as progenitors; with his own acts of loyalty; with World War heroes as descendants, Brigham Young's record is an unusual one. Where can you point to a man of only three generations back who had fifty-three descendants, or more, actively engaged in their country's defense? Nothing like it can be found in the World's History. The "chapter" makes interesting reading.

The Juvenile Instructor Cover Picture Nobody Loves Me

[From the Original Painting by Warren Davis. Reproduced and Published by The Gerlach-Barklow Company, Joliet, Ill., U. S. A., and Stratford, Canada.]

Here is a picture that tells its own story—a blending of delicate humor and pathos that will appeal to every reader of these lines. While the dejected, forlorn look of the puppy, marooned in his corner on the porch, may be an appropriate background for the title selected, we'll wager a pretty penny that it would not be a difficult task to find a loving home for him. Indeed, all the world loves a puppy and has a "heart" for his discomforts, be they real or imaginary.

It is hardly necessary to state that our artist, Mr. Warren Davis, is a lover of dogs, and the picture here presented reveals that fact in more convincing and pleasing form than the finest diction could express it. Indeed, his puppy pictures have won high distinction, not only in the realms of art, but in popular appreciation. Mr. Davis' first ambition was to become a pianist, but his fascination for painting and drawing induced him to enter the Art Students League of New York, where he made marked progress. First a painter, then an illustrator, his real success came in the winning successively of the Inness prize at the Salmagundi Club, the Evans prize, the Isidor prize and the Porter prize. Most of these exhibits were examples of the nude—all classical works of art, but if submitted to a popular vote his puppy pictures would doubtless receive an overwhelming majority.

The Word of Wisdom

No man who breaks the Word of Wisdom can gain the same amount of knowledge and intelligence in this world as the man who obeys that law. I don't care who he is or where he

comes from, his mind will not be as clear, and he cannot advance as far and as rapidly and retain his power as much as he would if he obeyed the Word of Wisdom.

—President Heber J. Grant.



THE MEXICAN TROUBLE

The conflict, that has been going on in Mexico for some time, between state and ecclesiastical officials, suggests an interesting comparison between the attitude of the church of Rome and that of the Church of Jesus Christ of Latter-day Saints, as regards loyalty to the properly constituted authorities.

The Mexican constitution of 1917 forbids churches to own real estate, to maintain convents, to conduct primary schools, to hold religious ceremonies outside church buildings, to parade clergymen in uniforms, and to criticize the fundamental laws, or the government.

From the very moment the government undertook to enforce these regulations the Catholic clergy, who, of course, owe their first allegiance to the head of the church in Rome, struck an attitude of defiance. They encouraged their followers to resistance, amounting practically to rebellion, and bloody conflicts between the Catholic mobs and government representatives took place in sundry places, including houses of worship. Complaints and protests were lodged abroad, and clericals even demanded that our government withdraw recognition of the Mexican government, which would be tantamount to wrapping the protecting folds of the Stars and Stripes around the law-defying Roman hierarchy of Mexico. That is characteristic of Rome.

Now for the attitude of the Church of Jesus Christ of Latter-day Saints. President Joseph C. Bentley wrote from Colonia Juarez, Chihuahua, to the Deseret News, March 24, 1926, in part as follows:

"When the official order was issued,

a few weeks ago, requiring all schools in the republic to comply with the provisions of the law, I was in the City of Chihuahua and immediately called on the director general of public instruction and explained to him the condition of our schools in the colonies, and that we taught our religion in all our schools, but inasmuch as the law forbade the teaching of religion in the primary grades, we would discontinue doing so in our schools up to the sixth grade. The director was very pleasant and said he did not wish to discontinue our schools, and thought we would have no difficulty in complying with the law * * I have since received his official written instructions, and while they are emphatic and in some cases rather severe, I see no reason why we cannot comply with them. Our teachers of the grade schools are native born, and with a few changes we can comply with the law."

This is characteristic of our Church, for we "believe in being subject to kings, presidents, rulers, and magistrates, in obeying honoring, and sustaining the law."

To us who view the conflict from a distance it might appear, as if the Catholic hierarchy in Mexico were martyrs, but let me read a paragraph from an article by Prof. Edward A. Ross, of the University of Wisconsin. He has this to say on the subject:

"As far back as the middle of the last century it became clear to the Mexican liberals that popular government would never have a chance in Mexico so long as the Catholic hierarchy, controlling two-thirds of the productive wealth of the country, dominated economic life and monopolized the great opinion-forming agencies, religion, education and charity. * * * The little Indian President, Juarez, in his famous Law of Reform sought by suppressing the convents and nationalizing the vast properties of the Mexican church to transform it from a huge secular power into a religious institution pure and simple."

That is the real bone of contention. The Catholics have fought against the independence of the state ever since 1857. In 1864, as you remember, the disloyalty of the clerical party went so far as to attempt the overthrow of the republican government and the establishment of Maximilian as an emperor, by the aid of French troops. Maximilian fell, and France was temporarily crushed under the iron heel of Bismarck, since the Lord has decreed that autocracy shall not flourish here, but it is the same conflict that is raging now—a conflict between the 13th and 20th century principles.

A HINDOO MESSIAH

From London comes word that the great metropolis will receive a distinguished visitor from India during the month of June, in the person of one Krishnamurti, who claims, or for whom his admirers claim, that he is an incarnation of Jesus Christ; that our Savior, in other words, has now reappeared in him. An admirer describes him in the *London Chronicle* as combining, in his make-up, the beautiful spirit of youth and the wisdom of age, and it is expected that when he comes, he will have a great message for the world.

The only importance of this item to us is this: It reminds us that the appearance of false Christs and false prophets is one of the signs preceding the coming of our Lord.

WAR RUMORS

Lately we have heard sundry rumors of war. First the busy newspaper correspondents prepared us for war between Greece and Turkey; then between Italy and Turkey, and, finally, a Mohammedan League of Nations was conjured up as an immediate menace.

The reason for this beating of the war drums is perfectly clear. On May 18, the preliminary meeting for the purpose of studying disarmament convened at Geneva, and the war cries

are being raised for the purpose of stampeding public opinion against any general efforts at laying the foundations of the kingdom of the Prince of Peace on earth.

The same tactics were in evidence in 1914. Then it was planned to hold a world-wide celebration of the 100th anniversary of the treaty of Ghent, which was signed Dec. 24, 1814, and which ended, for all time, let us hope, war between the United States and Great Britain. But instead of a world-wide peace celebration, we got a world-wide war with all the horrors of hell let loose, and to this day, no one has been able to prove definitely where the responsibility for that war rests, for the simple reason that they have not had access to the records of the councils, or the archives, of the archenemy of the Prince of Peace. The same forces that were at work in 1914, are still active, whenever the nations endeavor to unite for righteousness.

I do not deny that the principles for which such statesmen as Tchitcherin in Russia, and Mussolini in Italy stand are a real menace. Both openly believe in war as something desirable. Mussolini is a dictator, an enemy of that very parliamentarism by which he climbed to power. Because others might climb, too, he must destroy the ladder. The time may come, when he will have to plunge the country into a foreign war, in order to redeem his extraordinary promises and save himself from falling from the pinnacle he now occupies. Other autocrats of historic fame have faced that dilemma. Fascism is a menace because almost everywhere voices are heard clamoring for a change, any kind of a change. If, for instance, the present industrial conflict in Great Britain should not be settled soon, the victims of that life-and-death struggle might conceivably rally around some British Mussolini and cause infinite trouble. But neither fascism nor bolshevism furnishes any reason why the sane statesmen of the

world should not come together and study the disarmament question. On the contrary, the temporal salvation of the world depends on the correct solution of that, the greatest of all international problems.

FUTURE WAR HORRORS

According to experts, the next war will be waged, largely, from the air. A British colonel has recently told the Universal Service, that it is now feasible to send hundreds of airplanes over an enemy's country, each with a carrying capacity of 50 one-hundred pound bombs, that can be thrown from immense altitudes. From these planes it is also possible to impregnate vast areas with poisonous gases that will kill everything that lives; also to start infectious diseases. And thus wars will be deprived of every vestige of chivalry and be reduced to plain assassination.

A MAYA OBSERVATORY

A short time ago, the president of the Carnegie institution, Washington, Dr. John C. Merriam, announced that recent excavations in Yucatan had revealed what is believed to be the remains of an ancient astronomical observatory. It was found by Dr. Morley. The find would indicate a very high civilization of the early occupants of America.

According to Toltec records, an aged prophet, named Hueman, called an assembly in which all the Toltec records, reaching back to the deluge, and even to the creation, were carefully studied, and as a result a history was compiled which they called *Teoamoxtli*,

"The Book of God." This book contained the history of the people, their religious rites, their knowledge concerning arts and sciences, and particularly astronomy, their mode of reckoning time, and, finally, prophecies concerning the future. This happened, possibly, in the fifth or sixth century of our era, possibly much earlier.

Is it mere coincidence that in the Book of Mormon, in the records of Helaman, we find extracts from several documents, and that in one of these there appears the following statement concerning the sun and the earth: "Yea, if he say unto the earth, Move, it is moved. Yea, if he say unto the earth, Thou shalt go back, that it lengthen out the day for many hours, it is done; and then, according to his word the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold this is so?" (Hel. 12:13-15.)

Where did the ancient Americans derive their knowledge of the mechanism of the universe, if not through the sources plainly stated in the Book of Mormon? I believe some well-informed student would find it worth while to search for the historical connection between the Book of Helaman and the Book of Hueman.

In the meantime, we are grateful to our government, to other governments and to our great scientists for their sacrifice of time and means, and their persistent and intelligent efforts to unveil the past of our continents; for the deeper they dig, the more evidence they find that the Book of Mormon is, indeed, a *Teoamoxtli*—a Book of God.

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.
—Wesley.

SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Andante.

WILLY RESKE.

SACRAMENT GEM FOR AUGUST, 1926

"His precious blood He freely spilt,
His life He freely gave;
A sinless sacrifice for guilt,
A dying world to save."

Postlude

WILLY RESKE.

CONCERT RECITATION FOR AUGUST, 1, 1926

(Matthew Chapter 4, Verse 19.)

"And He saith unto them, Follow me, and I will make you fishers of men."

CONCERT RECITATION FOR BALANCE OF MONTH.

(Matthew Chapter 28, Verse 19.)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

**FAST DAY TOPIC FOR AUGUST,
1926**

The example of Jesus: what it bids us do.

The Chosen Disciples

Text: Matthew 4:12-25.

"In the beginning was the Word, and the Word was with God, and the Word was God. * * * In him was life; and the life was the light of men."

"And the light shineth in darkness; and the darkness comprehendeth it not." *

"He was in the world, and the world was made by him, and the world knew him not."

"He came unto his own and his own received him not."

"But as many as received him, to them he gave power to become the sons of God, even to them that believe in his name." *

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father;) full of grace and truth." (John 1:1-14.)

What was the great mission of the Christ when He came on earth, and what did He mean when He said, "Follow me and I will make you fishers of men?"

When we stop and seriously consider this question we must stand all amazed at the magnitude of it! And when we investigate His life and follow Him through history and in spirit, how appalling it must be to most of us to think of actually following Him.

Equipped through His experience from birth—having "grown in wisdom," having advanced "from grace to grace until He received a fulness"—set the example of obedience to gospel ordinance, communed with the Father during the forty days fast, and gained a signal victory over the powers of darkness, He entered vigorously upon His mission. John had been cast into prison probably during this fasting period, and no longer was his voice heard calling upon the people to repent, but we find Jesus took up the cry and in Galilee He taught the people "on the thresholds of their shabby little white houses, on the small shady open places of their cities or the shore of the lake, leaning against a beach boat, His feet on the stones, towards evening when the sun sank red in the west, summoning me to rest." (Papini.)

"And Jesus, walking by the sea of

Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

"And He saith unto them, Follow me, and I will make you fishers of men." (Matthew 4:18-19.)

Let us for a moment follow Him as He went from thence among the people with the greatest message ever given to man.

Papini's description of His wanderings is so striking that we shall quote some of it: "He was born on a journey. Still a baby at the breast, He was carried along the sun-parched road to Egypt; from Egypt He came back to the waters and greenness of Galilee. From Nazareth He often went to Jerusalem for the Passover. The voice of John called Him to the Jordan: an inner voice drove Him out into the desert. * * * Most often we find Him in Galilee, in Capernaum, Chorazin, in Cana, in Magdala, in Tiberias, but often He crosses Samaria to sit down near the well of Sychar. We find Him from time to time in the Tetrarchy of Philip at Bethsaida, at Gadara, at Caesarea, also at Gerasa in the Perea of Herod Antipas. In Judah He often stops at Bethany, a few miles away from Jerusalem, or at Jericho, but He did not shrink from journeying outside the limits of the old kingdom and from going down among the Gentiles. We find Him in Phoenicia, in the region of Tyre and Sidon, and in Syria, if the transfiguration took place on the summit of Mount Hermon.

"He is the traveler without rest, the wanderer with no home, the wayfarer for love's sake, the voluntary exile in His own country; He says Himself that He has not a stone on which to lay His head, and it is true that He has no bed where He may lie down at night, nor room that He can call His own. His real home is the road which takes Him along with His friends in search of new friends. His bed is the furrow in the field, the bench of a boat, the shadow of an olive tree." (Pages 75-76.)

Speaking of the response of the "first four"—Simon or Peter, Andrew his brother, and James and John, sons of Zebedee, fishermen all, Papini says:

"For Him they left their faithful boats which they had put out into the water so many times, and so many times tied to the wharf; they left the old fish nets which had drawn from the water thousands of fish; they left their father, their family, their home. They left all that to follow this man who did not promise

money or lands and spoke only of love, of poverty and perfection."

And then Papini asks a question pertinent to us and our day:

"Who among us today, among all those now living, would be capable of imitating those four poor men of Capernaum? If a Prophet should come and say to the merchant, 'Leave your bank and your counter!' and to the professor, 'Come down from your chair and throw away your books;' and to the statesman, 'Give up your port-folio and your lies which are only nets for catching men;' and to the workingman, 'Put away your tools for I will give you other work!' and to the farmer, 'Stop in the middle of the furrow and leave your plow among the clods, for I promise you a more wonderful harvest;' and to the factory hand, 'Stop your machine and come with me, for spirit is more precious than metal,' and to the rich, 'Give away all your goods, for you will acquire with me an inestimable treasure; * * * If a prophet should speak thus to us, men of the present day, how many would follow him with the simple hearted spontaneity of those fishermen of old?"

"Follow me and I will make you fishermen of men" was not alone to those fishermen of old, but has come to this people individually and as a whole. Upon our shoulders rests the great task of carrying the gospel to every nation, kindred, tongue and people. And while it may not be the privilege of every one to go to the battle front, to enter the trenches and go over the top at the zero hour, as there must be behind the men at the

front an organization of support and supply, so there must be with us intelligent and loving service to support and carry on the tremendous work, the battle royal in which we are called to engage.

The example of Jesus, what then does it bids us do?

How are we supporting the home institutions? What of our loyalty to those whom God has called to positions of responsibility? Are our homes in order? Are the poor taken care of? Are the widows and the fatherless made to feel that they have indeed brothers and friends among us? Are we "seeking first the Kingdom" or is our service perfunctory, and last rather than first? Would we respond to such a call as came to the fishermen, who "straightway left their nets and followed Him?"

Give voice to the joy that has come into your hearts through having if even in a small way "followed Him," who "went about doing good." Declare the testimonies given to you of His goodness, of His abundant love, of His great power, of His saving grace.

Where can there be found a more profitable partnership than is possible to each of us—partnership with God?

Teachers are again cautioned to spend but little time in introducing the subject, to avoid lecturing thereon, or let a recital of the facts preclude reaching the heart of the subject—What it bids us do.

Read Talmage's "Jesus the Christ," pages 139-152; Farrar's, "Life of Christ," pages 75-95 and Papini's "Life of Christ," pages 69-85.

President Young on Temptation

"It is necessary in the very nature of things, in the economy of heaven, that we should be tried and tempted in all things, in order to prove ourselves and prepare ourselves to enjoy that eternal life that is prepared for the just. The time will be when people will not be tempted as they now are—when there will be no Tempter upon the earth. The knowledge and intelligence that will be diffused among the people will enable them to live a time and season without the Tempter. But we live in a day when the power and rule of that evil principle is more excessive upon the earth than it ever has been."—President Brigham Young.



SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary

Supervision of Secretarial Work

The duties of the Stake Secretary embrace the supervision of ward secretarial work for the purpose of keeping it accurate, up-to-date and complete. One of the most immediate returns from effort spent in such supervision is greater promptness with which reports can be taken from the records. The perennial problem of getting reports regularly and promptly to headquarters can be largely solved, if ward records are consistently and regularly supervised and audited.

Stake Secretaries should first of all satisfy themselves that their ward secretaries know fully what is expected of them and how to keep the records. When a new secretary is appointed the Stake Secretary should aim to visit him and go over the work carefully with him. At such a time the Stake Secretary should take care to avoid confusion or bewildering him by hastily and vaguely defining his duties. The better plan is to make the instructions clear, simple and well-organized and by simple demonstrations, show the new secretary exactly what to do.

The work is not complex or difficult but as with all work involving details, it can become confusing to the novice and the result of this confusion will be that the novice will flounder and will feel his work laborious and distasteful. Such a condition is clearly adverse to efficiency. If Stake Secretaries will take great care to see that their ward secretaries begin right, or if they have already been wrong,

that they are put right without delay, with a clear, simple and well organized conception of their duties and a simple, well-planned way of doing their work, they will find that ward secretarial work will be enjoyable and will be well done. The work of the Stake Secretary will improve correspondingly.

After helping ward secretaries make a good start, Stake Secretaries should keep in close communication with them and visit them as often as opportunity affords, checking up on their work for the purpose of seeing that it is done in the easiest, most effective and most economical manner possible and that it possesses the virtues of accuracy, completeness, promptness and neatness.

The Stake Secretaries' visits to Sunday Schools are really in the nature of periodical visits of auditors and examiners, whose purpose is to keep records in first class shape, so that the desired information can be readily and reliably taken from them.

Successful business men place much importance upon adequate and reliable records as a means of strengthening their control over their businesses and of increasing their profits. Sunday School executives have as much need of reliable records, for they need to have good means of gaining firmer control over the many factors which affect the success of their undertaking.

A good secretary is worth his weight in gold.



MISSION SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR AUGUST, 1926

(For Schools conducting more than three Departments)

The lessons assigned to the classes conducted as given in such department of this issue.

(For Schools conducting but three Departments)

Theological: From the text "The Gospel," by Roberts.

Intermediate: From the text "What Jesus Taught," by Widtsoe.

Primary: From the text "Bible and Church History Stories."

All Teachers are referred to their respective department sections of this issue for lesson assignment, helps to teachers, search and preview questions, and adaptation of the Fast Day Lesson—and to the Superintendents' Department for a general treatment of the latter.

New Zealand Mission

We have been favored with a mimeograph copy of "Instructions and Suggestions for Superintendents, Officers and Teachers in the Sunday Schools of the Church of Jesus Christ of Latter-day Saints in the New Zealand Mission,"

issued by Elder William C. Carr, Superintendent of Schools in that Mission, under date of January last—issued prior to the publication of our Handbook.

Its compilation shows a deep consideration and splendid grasp of the problems in our work, together with a wealth of helpful details and remarkable references "to the law and to the testimony," that is certainly commendable. Mechanically too it is excellent.

We congratulate the New Zealand Mission in having so efficient and indefatigable a worker as its Sunday School Superintendent.



Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

LESSON FOR JULY

Song Analysis: Deseret S. S. Songs, No. 237: "Thy Will be Done."

Objectives: Words: Submission to the will of God brings peace.

Music: To chant in such manner as to allow the text to be brought out positively and with full force in its truth and beauty.

Suggestions to Chorister and Organist: Chanting is one of the oldest forms of religious singing. It is not employed in our worship to a very great extent, but it is effective and impressive if done intelligently. A few suggestions will aid in the presentation or rendition of this song.

To quote from an authority: "Chanting should, of course, be as much like good speaking as possible, each word well-pronounced, with no hurry. There must be no undue accent or pauses; all should be flexible and smooth throughout. Anglican chanting should be considered as a combination of free speech and song." Another writer says: "Avoid slurring; do not drag; obey the rules of articulation; use a light, clear quality of voice and keep the key. The notes represent the appropriate time of words and syllables, but they need not be followed too metronomically."

Do not try to beat time for this song. All that can be done is to give an understandable indication to attack the new chord. In the long measures it may be

necessary to lead by the poetry only; in the short measures the chord can be indicated as there is only one syllable to the note. The song is very effective in its quiet character, but must be practiced to be sung well. Hold the school positively together in the recitation of the text. The unusual character of this song and the infrequent use of such a type of song in our exercises ought to add newness and interest to the song practice.

LESSON FOR AUGUST

Song Analysis: Deseret S. S. Songs, No. 210, "In Hymns of Praise."

Objective: Words: "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God." (Psalms 50: 23.)

Music: To sing in a dignified manner and in the spirit of true praise, which is worship.

Questions

Choristers: Why is a correct tempo important, particularly in this song? What speed do you consider best? Why? Would you sing it legato or measurably detached? Why?

Organists: How must this song be played to produce the effect of accentuation? What quality stops should be used? Why?

The truth that is in all the arts and sciences forms a part of our religion.
—President Brigham Young.



PARENTS' DEPARTMENT



*Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart,
George N. Child, Milton Bennion, George R. Hill and Mark Austin*

Home-Community Class

LESSONS FOR AUGUST, 1926

First Sunday, August 1, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Chosen Disciples.
(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, August 8, 1926

Lesson 23. Public Utilities.

Text: Citizenship, Part I, Chapter XII and Part III, Lesson XII.

Objective: To develop appreciation of a community in the management or the regulation of utilities necessary to maintain modern standards of civilization.

Supplementary Materials: Historical accounts of the development of irrigation in the arid regions of the West.

Any good history of Utah or of Western United States and books on Irrigation such as Development of Institutions under Irrigation, with special reference to Utah conditions, by George Thomas. The MacMillan Co., 1920. Any good text book on Economics.

Suggestions on Preparation and Presentation: In teaching this lesson emphasize the necessity of public utilities in modern life, and especially the necessity of every village, town or city owning and protecting its water supply for culinary purposes. This is as important to present day communities as was development of irrigation ditches and canals to the pioneers. In the history of the Church in Utah the development of irrigation is one of the finest examples of the common ownership and regulation of a public utility. While these canals were not owned by government, they were and generally are now owned and managed jointly by all those that use them.

In case of some other public utilities where public ownership seems now impracticable there should be the closest possible cooperation between the owners and the public, rather than the spirit of antagonism which is frequently manifest.

Questions for Teachers

1. How is community construction, ownership, and operation of irrigation ditches and canals related to the economic and social development of the arid west?

2. How is community ownership and control of water supply related to the health, convenience and future development of towns and cities?

Third Sunday, August 15, 1926

Lesson 24. Public Buildings as Public Utilities

Text: Citizenship, Part I, Chapter XII and Part III, Lesson XII.

Objective: To develop appreciation of the necessity and the utility of community owned public buildings and the value of keeping them in very respectable and attractive condition.

Supplementary Materials: I Kings, Chapter VIII; Doc. and Cov. Sec. 124:31; Pamphlet on Temples, Published by the L. D. S. Church; Instructions of the Church concerning Meeting Houses and Amusement Halls.

Suggestions on Preparation and Presentation: The principles of cooperation applied in the text-book and the preceding lesson to economic affairs should here be applied to the spiritual and social needs of the people. Public buildings for public education are provided by state governments and their various sub-divisions; for spiritual purposes and in large measure also for community social needs. Public buildings are provided by the Church and its various sub-divisions.

The adequate or inadequate provision of public buildings, including class rooms for all Church purposes, in the local community should be considered; also the proper furnishings and care of these buildings should receive attention. The Parents' Class in cooperation with the Bishopric and the Priesthood Quorums should be an important factor in securing and maintaining proper standards in all these respects. Of even greater importance should be the Parents' Class contribution to development of orderly conduct in and about these buildings and a spirit of reverence in places of worship.

Questions for Teachers

1. Why should Church members contribute freely and cheerfully toward construction and maintenance of Church buildings?
2. Why should every member of the Ward be interested in seeing that the Ward buildings and class rooms are kept clean and attractive.

Fourth Sunday, August 22, 1926

Lesson 25. Public Regulation of Food Markets; The family Food Supplies.

Text: Citizenship, Part I, Chapter XIII and Part III, Lesson XIII.

Objective: To develop appreciation of the value of maintaining a high standard of purity of the food supply in markets and in the home.

Supplementary Materials: Leviticus, Chapters 7 and 11; Doc. and Cov. Sec. 89. Books on Personal Hygiene, Public Health, Foods and Nutrition. Many such school books may easily be made available.

Suggestions on Preparation and Presentation: The references here given to the Mosaic Law is to indicate the very early and minute attention given in sacred history to the problem of foods. In modern scripture the Word of Wisdom is probably the most notable example in instruction concerning food and drink. But the conditions of modern life have raised many other questions, especially for people who live in towns and cities. But even farmers who produce their own fresh fruit, vegetables, milk and other animal foods may have serious problems of food sanitation. They may have tubercular cows or milk contaminated with typhoid or other disease germs through insanitary milk stables or careless methods of handling milk. Milk is an excellent article of food, but an equally excellent cultural medium for disease germs, hence the exceptional care necessary in producing and distributing it. Vegetables, eaten raw, such as lettuce, cabbage, and celery, may, unless handled with care and thoroughly washed in all exposed parts, be the carriers of bacteria, destructive of health and of human life itself. Yet from the standpoint of nutrition and general health, it is highly desirable that people generally, both young and old, should eat these raw vegetables frequently.

Many people are dependent upon public markets for all their fresh food supplies. For them it is a matter of most vital

importance that these markets should be maintained in the most sanitary condition.

Questions for Teachers

1. What may farmers and towns people with garden plots do to supply themselves with a variety of fresh vegetables through the winter? (Consider pitting carrots, beets, and turnips, as well as potatoes; turning cabbages upside down in shallow trenches and covering the heads with dirt; starting spinach and lettuce in the fall for early spring growth, etc.)

- (a) Why is it bad for people to live all winter wth no fresh vegetables except potatoes? (b) In case fresh vegetables are scarce, why discard potato peelings? (Consider their value both as roughage and for their mineral salts. Try thoroughly scrubbing before peeling, and then baking the peelings with butter or other fat.)

Fifth Sunday, August 29, 1926

This Sunday may be used either to make up work lost on account of Stake Conference, or other cause; or if not needed for this purpose, it may be used to discuss any local problem not provided for in the regular lessons. This work should, however, be carefully planned and assigned in advance by stake or ward supervisors as may be determined in each case by the Sunday School officers in each Stake respectively.

Parents-Theological Department

DOCTRINE AND COVENANTS

LESSONS FOR AUGUST, 1926

First Sunday, August 1, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Chosen Disciples. (See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, August 8, 1926

Lesson 23. Modern Revelation. The Plan of Salvation. The Atonement.

Special Topic: "The Fall of Man.

Text: Doctrine and Covenants.

Objective: "Adam fell that man might

me, and men are that they might have joy."

Supplementary References: Book of Mormon, Alma, Chapters 12, 13, and 42; Richards and Little's Compendium, Article, Fall of Adam, pp. 3-5; New Witnesses for God, Vol. III, Chapter 40, pp. 180-192, 214, 218, 227-230.

Suggestions on Preparation and Presentation: Closely associated with the doctrine of the atonement is the so-called fall of man, the fall of our first parents. After a somewhat lengthy discussion of the doctrine of the necessity of opposition in all things and in connection therewith the principle of free agency in man and the effects of the fall, the Prophet Lehi summarizes in the striking aphorism chosen as the objective of this lesson. II Nephi 2:25. A similar thought is attributed to Enoch: "Because that Adam fell, we are; and by his fall came death." (Book of Moses, Pearl of Great Price, Verse VI:48.)

For a philosophic discussion of the nature of the fall, see Seventy's Course in Theology, Fourth Year, Chapter VII.

Application: The fall was not an accident and did not thwart God's purposes as to man.

Distinguish between joy and pleasure.

Point out the kind of life one must live in order to experience joy.

Questions for Teachers

- What is the relation of the doctrine of opposites to free agency, and of free agency to the fall?
- Is there any connection between the fall and man's earth life?

Third Sunday, August 15, 1926

Lesson 24. Modern Revelation. The Plan of Salvation. The Atonement.

Special Topic: The Fall of Man. (Continued.)

Text: Doctrine and Covenants.

Objective: One fundamental purpose of the earth-life is for men by overcoming to develop strength and virtue.

Supplementary References: Book of Mormon, Alma, chapters 12, 13, and 42; Richards and Little's Compendium, Article, Fall of Adam, pp. 3-5; New Witnesses for God, Vol. III, Chapter 40, pp. 180-192, 214, 218, 227-230. Also, Seventy's Course in Theology, Fourth Year, Chapter 8; Book of Moses, Chapter 5:1-12.

Suggestions on Preparation and Presentation: That the fall was regarded

as beneficial by our first parents is shown by the Book of Moses, chapter 5:10-12.

The Book of Mormon view of the fall is rather fully and clearly set forth in II Nephi 2:15-25. Summary: Without the fall, there would have been no atonement. The transition from heaven conditions to earth conditions was in some way connected with the propagation of the earth life of man. Eve declared: "Were it not for our transgression we never should have had seed." Adam made the necessary transition from a state of mere innocence that the experiences of earth-life might follow—that he might acquire virtue, which is goodness and strength.

Application: Name conditions in present day life that require resistance on the part of every individual.

Questions for Teachers

- What is nature's testimony to the value of life?
- State the views of both Adam and Eve as to the good results which might come from the fall.

Fourth Sunday, August 22, 1926

Lesson 25. Modern Revelation. The Plan of Salvation—The Atonement.

Text: Doctrine and Covenants.

Objective: To show the attributes of God.

As the attributes of God are necessarily involved in the philosophy of the atonement, the consideration of these attributes properly have place in the consideration of this subject.

The attributes usually assigned to God are: Eternity, Omnipotence, Omniscience, Omnipresence, Wisdom, Holiness, Truth, Justice, Mercy and Love.

Treating these attributes in two lessons, we follow the order as given above.

Eternity, Heb. 1:10, 11; Immutability, Doc. and Cov. Sec. 3:2; 35:1; Doc. and Cov. 19:4, 10; 20:12, 17.

Omnipotence, Gen. 1:3; Doc. and Cov. Lectures on faith, Lecture 3.

Omniscience, Acts. 15:18; Book of Abraham 3:17-19.

Omnipresence, Doc. and Cov. 88:41; Act. 17:26-28.

Wisdom, Doc. and Cov. Sec. 76:1-3; I Cor. 1:25-26.

Holiness, Psalms 30:4; Doc. and Cov. 1:3.

Application: Mortal man could not

atone for Adam's transgression. It required an infinite sacrifice.

Questions for Teachers

1. Could the death of a mere mortal have drawn all men unto himself?

2. If so, what would have been the value thereof?

Fifth Sunday, August 29, 1926

Lesson 26. Modern Revelation.. The Plan of Salvation—The Atonement.

Text: Doctrine and Covenants.

Objective: To show the attributes of Deity, (continued.) The Reign of Law. Truth, Doc. and Cov. 3:2; Deut. 32:4. Justice, Isaiah 15:21; Zech. 11:9; Book of Mormon II Nephi 9:17.

Mercy, I John 4:8; Doc. and Cov. 3:10.

Love, John 3:16.

These attributes of God are harmonious among themselves. Book of Mormon, Alma 42:24-25.

The new Gospel dispensation is committed to the reign of law. Doc. and Cov. 88:37-39; 42, 43; 130:21, 22.

As to the inexorableness of law, see Seventy's Course in Theology, Fourth Year, Lesson 15 and authorities there cited.

Application: Man's consciousness of a universe governed by law and not by caprice gives him reassurance.

Questions for Teachers

1. To what extent may we regard the laws of nature as inexorable?

2. May not a so-called miracle nevertheless be determined by law—a higher law overriding the generally known or ordinary laws?



Three Generations of Sunday School Superintendents

1856—1926

Isaiah M. Coombs.

The third Superintendent of the L. D. S. Sunday School in the year 1856, Salt Lake City.

He organized a Sunday School in Payson, Utah County, in September, 1864, and continued in this position until he died in the year 1886.

Leo M. Coombs.

Member 1st Ward Sunday School; Member 31st Ward Sunday School, of Salt Lake City, 1890-1904; Chorister, Leavitt Ward Sunday School; Organist Cardston Ward Sunday School; Teacher Advanced Theological Class, Lethbridge Sunday School; Second Assistant Superintendent, Lethbridge Sunday School; First Assistant Superintendent Lethbridge Sunday School; Superintendent New York City Sunday School; Now Superintendent of the Lethbridge Ward Sunday School of Lethbridge Stake, Alberta, Canada.

Isaiah M. Coombs, Jr.,

Member Payson Sunday School 1866 to 1879; Assistant Superintendent of 31st Ward Sunday School, Salt Lake, 1898 until removal to Canada in the year 1904; Member of Sunday School Union Board, Alberta Stake, 1908; Assistant Superintendent Alberta Stake Sunday Schools, 1913-1916.



General Board Committee: First and Second Years, Robert L. Judd; Third and Fourth Years, Albert E. Bowen.

Second Year—Great Biblical Characters

LESSONS FOR AUGUST

First Sunday, August 1, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Chosen Disciples.
(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, August 8, 1926

Lesson 21. Ruth.

Text: Given in body of outline.

Objective: To show that the choice of one's people and one's God determines one's destiny.

Suggestions on Preparation and Presentation:

- I. Naomi and Sons and Daughters in the country of Moab.
 - a. Death of husbands.
 - b. Orpha's choice.
 - c. Ruth's choice. (Memorize 1:16-17.)

II. At Bethlehem.

- a. Ruth the gleaner.
- b. Receives recognition from Boaz.
 1. In work, 2:15.
 2. In virtue, 3:11.
- c. Requirements of Mosaic Law fulfilled. (See Matt. 22:24.)

III. Ruth the ancestral grandmother of David and Christ.

Illustration:

1. Converts to the Church.
2. Song, "Who's on the Lord's Side, Who?"

Questions for Teachers

1. What three virtues of womanhood did Ruth exemplify?
2. Why can one be best judged by the company one chooses?

Third Sunday, August 15, 1926

Lesson 22. Queen Esther.

Text: Book of Esther.

Objective: To show that the safety

and reputation of an entire people may depend upon the virtues of a humble member.

Suggestions on Preparation and Presentation:

- I. Time of Ahasuerus, King of Persia, (probably Xerxes), about 450 B. C., during the Jewish Captivity.
 - a. Power, wealth, magnificence of Persians 1:1-10.
 - b. Humiliating conditions of Jews in captivity, 4:3.
- II. Esther the Jewess.
 - a. Niece and adopted daughter of Mordecai, 2:5-7.
 - b. Fair and beautiful, 2:7.
 - c. Obedient, loyal, humble, 2:20.
 - d. Chosen Queen, 2:15-17.
- III. Privileges of a Persian Queen.
 - a. Limitations, 4:11.
 - b. Queen Vashti's banishment, 1:10-21.
- IV. Esther as Queen.
 - a. Loyalty and faith.
 1. Mordecai's appeal to save her people, 4:1-14.
 2. Her appeal for the faith and prayers of her people, 4:15-16.
 - b. Courage and discretion.
 1. Presents herself to king on pain of death, 5:1-3.
 2. Obtains reversal of decree against her people.
 3. Elevation of Mordecai and death of Haman.
 4. Safety for the Jews, chapter 8.

Illustration: Benjamin Franklin in Europe. John Taylor's letter to Argus. "One Hundred Years of Mormonism," page 286.

Questions for Teachers

1. Name three virtues possessed by Esther that make for leadership and greatness.

2. How can you best serve your people and the Church?

Fourth Sunday, August 22, 1926

Lesson 23. Samuel, a Child of Promise and a True Servant of God.

Text: I Sam. 1-16.

Objective: To show that as one gives himself to the service of the Lord and

His people he grows in goodness and power.

Supplementary References: Geike's Hours with the Bible, Vol. 3. "Beacon Lights of History," Vol. 2.

Suggestions on Preparation and Presentation:

- I. Samuel the son of a wonderful mother.
Her prayer of thanksgiving, (I Sam. 2:1-10)

II. His early training in the temple under Eli.

1. His call by the Lord.
2. His response.

III. His service to Israel.

1. No national existence—no settled government—no established religion.
2. As judge he established nation and a religion for the people.
3. His great speech. (I Sam. 12.)
4. Lord says: "His character was reproachless. He was, indeed, one of the best men that ever lived, universally revered while living, and equally mourned when he died."

Questions for Teachers

1. To what do you ascribe Samuel's great wisdom and power?
2. What great lesson comes to you from the study of the life of Samuel?

Fifth Sunday, August 29, 1926

Lesson 24. David, as Youth and Young Man.

Text: I Sam. 16-31; II Sam. 1-20.

Objective: To show one attains to leadership through righteous living and fidelity to God's anointed.

Supplementary References: "Beacon Lights of History!" Juvenile Instructor, June, 1922; Josephus.

Three points to make in this lesson:

- I. David, seventh and youngest son of Jesse. A great grandson of Ruth and Boaz.
- II. His great faith manifest.
He slays Goliath.
- III. His great fidelity to those in authority manifest. So long as Saul was the Lord's anointed he honored him in spite of Saul himself.

Questions for Teachers

1. How can you apply the Goliath incident to inspire faith in the boys and girls of your class?

2. Make application of David's respect for Saul in teaching respect and reverence for our leaders today.

Advanced Theological

THE GOSPEL, AND MAN'S RELATIONSHIP TO DEITY

LESSONS FOR AUGUST

First Sunday, August 1, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Chosen Disciples. (See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, August 8, 1926

Lesson 21. The Holy Ghost

Text: Chapter 19, pp. 176-184.

Objective: To establish belief in the existence of the Holy Ghost and show the conditions prerequisite to his reception.

Suggestions on Preparation and Presentation: Assign to class members in advance the task of marshalling the scriptural authorities on the recognition of the Holy Ghost. In like manner make assignments for report on the question as to who may receive the Holy Ghost, and the conditions with which they must comply. The teacher should then by skillful direction and questions lead the class into a discussion of the subject with a view to realizing the aim of the lesson.

Questions for Teachers

1. What authority is there for belief in the existence of the Holy Ghost?

2. What are the necessary conditions precedent to the reception of the Holy Ghost? Why should this be so?

Third Sunday, August 15, 1926

Lesson 22. The Holy Ghost.

Text: Chapter 19, pp. 184 to end.

Objective: To show the necessity for receiving the Holy Ghost.

Suggestions on Preparation and Presentation: Assign for report the evidences as to the manner in which the Holy Ghost is conferred as reported in scrip-

ture and early church practice. Also assign for report and discussion the effect upon one's life who has received this gift, and the purpose for which it is given. The teacher should be prepared to enforce the object of this lesson by showing the effect upon the Apostles of Jesus of their receiving the Holy Ghost. Let the powers and vision of those men before and after Pentecost be compared.

Questions for Teachers

1. In what way is one aided by having conferred upon him the Holy Ghost?
2. What are the conditions upon which he will abide with one on whom conferred?

Fourth Sunday, August 22, 1926

Lesson 23. The Holy Ghost

Text: Chapter 20.

Objective: To teach the office and powers of the Holy Ghost.

Supplementary References. See citations in foot-notes in text.

Suggestions on Preparation and Presentation: You will note that the author groups the important powers and offices of the Holy Ghost into four classes. Assign these to class members for study and report, each member having one class of the group to study. Let each assignment include the citing and collecting of scriptural authority for the support of the propositions assigned and let the teacher finally guide a class discussion over the whole, unifying the various phases and establishing belief in the offices and

powers of the Holy Ghost, and the value of them to men.

Questions for Teachers

1. What is the nature of the Holy Ghost?
2. What position does he occupy in the creative and governing power of the universe?

Fifth Sunday, August 29, 1926

Lesson 24. Laws of Spiritual Development.

Text: Chapter 21.

Objective: To show the conditions upon which salvation is promised.

Supplementary References: Citations in text.

Suggestions on Preparation and Presentation: It would be well here for the teacher to conduct a comprehensive but brief review of the principles and ordinances by means of which one is initiated into the kingdom of God. Then lead the class into a free discussion of what, if anything, remains to be done in order to attain to salvation. It will be well to develop what we mean by the term salvation, and what relation it bears to one's course in life.

Questions for Teachers

1. What are the first principles and ordinances of the Gospel, and why are they so called?

2. What is salvation, and how is it to be obtained?

Flowers of Spring

By Annie Malin

Oh, the daffodils are golden,
And the hyacinths most sweet,
While the violets and snow-drops
Make my garden more complete;
And I love the fragrant lilacs
And the roses bright and gay,
But I long for sweet wild-flowers
In the lovely month of May.

The summer days are perfect,
Yet I love the early spring,
What a joy to seek the mountain
When the thrush begins to sing;
Just to gather dog-tooth violets
And forget-me-nots so blue,
And the larkspurs and the blue-bells,
Flowers bright of every hue.

There are sego lilies nodding
'Mid the sage-brush on the hill,
With their snow white cups all painted
With an artist's perfect skill;
Just one stroke upon each petal,
Just a glowing dash of red,
Makes of them a perfect tribute
For the graves of soldiers dead.



SECOND INTERMEDIATE DEPARTMENT

General Board Committee: First and Second Years, Adam S. Bennion, Chairman; Third and Fourth Years, Alfred C. Rees, Chairman and T. Albert Hooper

Second Year—Book of Mormon

LESSONS FOR AUGUST

First Sunday, August 1, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Chosen Disciples. Adaptation for Second Intermediate Department.

See Superintendents' Department, for detailed outlines and suggestions.

Boys and girls of this age know that they follow the teacher or the officer who can say, "Watch me and live as I live." The boy, whose father says "Come, we'll go to Church," goes more readily than the boy whose father says, "You go to Church."

Christ always set the example in His teachings. He said, "Come, follow me." He invites us to be His partners in His Father's Kingdom.

When we follow His example, we in turn set a good example to those with whom we associate. Very often, one boy, or one girl who says, "Come, let's go to Sunday School," can persuade a whole group to go. So live that you are not ashamed to have your deeds known, then let your actions show to others that you are consistent and they will be influenced for good by association with you.

One man testified that he joined the "Mormon" Church because the consistent lives of his "Mormon" neighbors induced him to study "Mormonism."

After a heavy snowstorm, the first man to break the path, regularly may have hundreds of others follow in his "footsteps."

List and discuss forceful illustrations of the power of example.

Second Sunday, August 8, 1926

Lesson 21. Alma Teaches his Sons.

Text: Alma, chapters 36-42.

Objective: To teach that a wise father is able by his experience to give instruction to his children which if followed will give them happiness and peace in this

life and put them in the way of eternal life.

Supplementary References: Dictionary of the Book of Mormon and Story of the Book of Mormon.

Suggestions on Preparation and Presentation:

The teacher will no doubt have to lead out in the discussion of this lesson, but the pupils should be asked to read the text, mark passages which they like, and discuss them in the class.

Special assignment might be made of Alma 36:6-23; 37:34-37; chapter 38; chapter 39; 40:11-14.

It might be interesting to have pupils give brief sketches of Helaman, Shiblon and Corianton from the Dictionary of the Book of Mormon.

Make the lesson alive. Try to picture Alma and his sons at this time.

Questions for Teachers

1. Discuss the warning given in Alma 37:28, 31, as it might apply to present times.

2. How may the words of Alma to his son Corianton, Alma 39:11-13, be fitting to young Latter-day Saints?

Third Sunday, August 15, 1926

Lesson 22. Foes from Without and Traitors Within the Nation.

Text: Alma, chapters 43-46.

Objective: To teach that in all our struggles, if we have faith in the Lord, He will be our powerful friend.

Suggestions on Preparation and Presentation:

(1) It would be well for the teacher to give Alma 43:1-25 as an introduction to the lesson, to make clear the motives of the Nephites and Lamanites at this period of history, and to introduce the leaders, etc.

(2) Special assignments:

- (a) Alma 43:26-54.
- (b) Appoint two students to give the dialogue between Moroni and Zerahemnah, Alma 44:1-11.
- (c) Zerahemnah humbled, Alma 44:12-24.

- (d) The Title of Liberty, Alma 46.
Passages for pupils to memorize: Alma 43:48-50; 44:3, 4; 46:12-18.

Note: The events related in the above assignments are of a stirring nature. Impress each pupil who is given a part with the necessity of reciting them in a way to arouse deep interest.

Questions for Teachers

1. Mention the advantages which the Nephites had over the Lamanites both spiritually and temporally.
2. Point out the characteristics of true leadership in Moroni.

Fourth Sunday, August 22, 1926

Lesson 23. War and Warriors.

Text: Alma 47-51.

Objective: To teach that in war time or in peace righteous living increases our joy.

Suggestions on Preparation and Presentation:

For special assignment:

- (1) Amalickiah's wickedness. Alma 47.
- (2) Moroni's preparations. Alma 48:7-25.
- (3) The Lamanites disappointed. Alma 49.
- (4) The happy Nephites. Alma 50:1-24.
- (5) Quarrels between brethren. Alma 50:25-40.
- (6) Kingmen and Freemen. Alma 51:1-21.
- (7) Victory for the Lamanites. Alma 51:22-37.

(Not more than four or five minutes should be allowed for each of these parts, in which time the main points can be given in a way to arouse interest in the class to read the stories from the Book of Mormon.)

Passages for pupils to memorize: Alma 48:14-19.

Note: A blackboard should be used with these wartime lessons. From the descriptions given of the fortifications a pupil might be able to make drawings on the board, also to locate the position of the different cities that were fortified.

Questions for Teachers

1. Contrast the motives of Moroni and Amalickiah as leaders.
2. Review the time of happiness, as related in Alma 50:1-24, and point out the inward causes for it.

Fifth Sunday, August 29, 1926

Lesson 24. Stories of War-time.

Text: Alma 52-62.

Objective: To teach that,

"If we do what's right we have no need to fear,
For the Lord our helper will ever be near,
In the days of trial His saints He will cheer,
And prosper the cause of Truth."

Supplementary References: Old Testament, Joshua, chapter 6.

Suggestions on Preparation and Presentation:

Special assignments:

- (1) The taking of Mulek. Alma 52:15-40.
- (2) Faithfulness of the people of Ammon. Alma 53:10-23.
- (3) Faith of Helaman's 2000 sons. Alma 56.
- (4) The capture of the City of Cumeni. Alma 57.
- (5) Manti taken without loss of life. Alma 59.
- (6) Nephihah retaken by the Nephites. Alma 62:18-26.

Passages for pupils to memorize: Alma 53:18-21; 56:45-48; 57:26; 58:10, 11; 60:36. 62:49-51.

Questions for Teachers

1. Mention the outstanding lessons to be learned from the story of Helaman's sons.

2. Why do you think it was impossible for failure to attend the armies of Moroni?

Fourth Year—"What Jesus Taught"

LESSONS FOR AUGUST

First Sunday, August 1, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Chosen Disciples.

(See Superintendents' Department, this issue, for helpful suggestions; also adaptation in Second Year's work, this department.)

Second Sunday, August 8, 1926**Lesson 21. The Third Mark**

Text: "What Jesus Taught."

Objective: To teach that the Gospel plan furnishes all the detailed information as to how to gain salvation.

To Teachers:

By such method as you may consider best, have the class tell the story of the Flat-head Indian. See if they get the real thought back of it all. Who is it that goes into the world with the Book of Life? Let the class respond to inquiries as to the results of our missionary system. They may be able to relate some inspiring incidents setting forth how people in the world who have been looking for the Book of Life have recognized it when our elders brought it to them.

What do they understand by "The Book of Life?" How was it opened in these days? The story will never grow old. Let them tell it. Let them tell what that Gospel does for them. Let them tell of some of its requirements; some that they have already fulfilled; some that they have tried to meet. They will also be able to state why our elders must go out into the world today. You can develop here the missionary spirit. (A very fitting memory gem is found at the end of paragraph 2, page 163.) Give the book, chapter and verse.

Questions for Teachers

1. Why is it necessary that the plan of salvation should be so definite?
2. Why should not salvation be granted to those who merely follow their own consciences as guides?

Third Sunday, August 15, 1926**Lesson 22. Single Minded Loyalty**

Text: "What Jesus Taught."

Objective: To teach that loyalty in spiritual matters cannot be divided, if salvation is to be reached.

To Teachers:

To serve the Lord at all times and under all conditions, seems to be the theme of this lesson. What a rich fund of interesting proof is furnished in the history of this Church to demonstrate that our fathers and mothers have placed their religion first in their lives. Give the class, by previous assignment, an opportunity to relate some of these incidents, beginning with the great sacrifice made by the Prophet Joseph Smith. There are the mob-

bings, the physical wants, the hardships, the hatred of former friends and loved ones—all endured by the early Church. How do our missionaries prove that to them the Kingdom of God comes before earthly riches? Let the class answer. Perhaps they can tell some appealing stories on this point.

Bring it right down to the life of the boy and girl in your class. Which is it on Sunday—Motion picture or Sacrament meeting? Automobile ride or Church duty? Paying of tithes and offerings, or refusing to give the Lord His portion? Is it prayers, or a failure to call upon Him? Which one outweighs the other? Of course the teacher will not attempt to answer for the class members. That is their right. See what reaction you get? Select the memory text which emphasizes the position which the Kingdom of God should occupy in our lives.

Questions for Teachers

(Answer these questions before you attempt to prepare and plan your lesson on this subject.)

1. How do you answer the charge that you are narrow-minded if you follow unfailingly the leadership of this Church?
2. From the standpoint of leadership, what is causing the confusion in the religious world today?

Fourth Sunday, August 22, 1926**Lesson 23. Riches and the Kingdom of God.**

Text: "What Jesus Taught."

Objective: To teach that we should help, according to our ability toward the material growth of our Church.

To Teachers:

It should not be difficult to have the class differentiate between the possession and the love of riches. The parable of the rich young man brings out that distinction. In that connection let them study the picture on page 174.

Today the Church requires means to carry on its work. This money must come from the members. This will require industry on our part to acquire that money. By questioning, you will be able to have the class name the many activities in the Church that require money, and they will readily see that the rich man with a generous heart is surely no less acceptable to the Lord than the poor man. In other words, we cannot put a premium upon poverty or other evidences

of failure or lack of success in financial affairs. Give some of the promises made by the Lord that material wealth will come to those who serve him. Tell the class what He said about those who pay their tithes.

The whole theme, then, is one of generosity, sacrifice, consideration for the needy, willingness and readiness to give of our substance. At no time has the Lord put a penalty upon a man simply because he was able to acquire wealth. Let us make that distinction clear. What then is the value of this lesson to your class? It seems to be well summed up in the last paragraph. Have them recite the text to be memorized.

Questions for Teachers

1. How can a rich member of this Church justify his claims for salvation?
2. What advantages come to the individual in giving of his substance to the work of the Lord?

Fifth Sunday, August 29, 1926

Lesson 24. Succeeding With What One Has.

Text: "What Jesus Taught."

Objective: To teach that we shall be blessed according to the extent to which we use properly the talents and means we have.

To Teachers:

Will you please answer this question: Are you going to do all the talking today, or are you going to permit the boys and girls to do some thinking and speaking for themselves? Let us assume you have decided on the latter. Now then, what is there very close to the lives of the boys and girls that you can use as a starting point? Let us see. The newspapers occasionally give accounts of public officials who evidently are not able to get along with what the law allows them. There is a rather unpleasant word used for that kind of mistake. But

we are interested in knowing why they do it. Let the class express their thoughts on the question assigning such reasons as occur to them. What is lacking in such men? No doubt a defect in their training. The temptation to go beyond their own stations overcomes them. The discovery brings remorse to them and shame and humiliation to their families. What advice would these same men give to your class today about trying to get along with what one has? It is your duty and responsibility, as teacher, to get the proper reaction from your boys and girls in this discussion. Watch carefully to see if they see the moral background to this question and appreciate the necessity to use all their power and opportunities and in so doing, to remain content with what they have. What do your pupils mean by "having a chance?" See if they think they have a chance. How are their chances compared with those of boys and girls who have no knowledge of the Gospel? Then, have them tell you how they are using these daily, yes, hourly chances to grow and develop. Apply this now to their work in the Church. How does Sunday School help prepare them for missionary service? What effect does keeping the Word of Wisdom have upon their future chances? What must be the result to each of them if they fail to take advantage of these opportunities now while they are young? These and numerous other questions to the class should stimulate their thoughts and lead them to some sound conclusions on this subject. Give them a chance today to tell their thoughts.

Bear in mind the Biblical quotation which you are to have the class memorize.

Questions for Teachers

1. How does this lesson today inspire you to raise the standard of your teaching?
2. What must Latter-day Saints do if they are to assume leadership in the world?

Man's Mental Limitations

The story is told of a young theological student who one day came to Mr. Spurgeon, telling him that the Bible contained some verses which he could not understand, and about which he was very much worried. To this

the man of God replied: "Young man, allow me to give you this word of advice: You must expect to let God know some things which you do not understand." The student took the words of wisdom to heart.



General Board Committee: First and Second Years, George M. Cannon, Chairman, and Josiah Burrows; Third and Fourth Years, Horace Cummings, Chairman, and Eugene Hilton.

Second Year—Bible Stories

LESSONS FOR AUGUST

First Sunday, August 1, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Chosen Disciples.

(See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, August 8, 1926

Lesson 21. The Maiden that Gleaned in the Fields.

Text: "Children of the Promise," Chapter 23; also Ruth 1-4.

Objective: To teach that fidelity to kindred brings the blessing of God.

Suggestions on Preparation and Presentation: The story of Ruth has a romance and a charm all its own. Her answer to Naomi is among the most beautiful to be found in any language. It is the fullest of replies to indicate devotion of one in the prime of life to one past the meridian of life's journeys. Give it full weight and get the children to realize its meaning; what it is to devote one's self to the service of the stricken mother-in-law, who had lost both of her grown-up sons and was thus left childless in her old age. And yet, how wonderfully did God bless this young woman's devotion; for He made her the ancestress of the great Shepherd King of Israel; and therefore ancestress of the Savior of the world.

Questions for Teachers

1. What was the law of Israel that impelled Boaz to offer to marry Ruth? (See Deut. 25:5.)

2. Contrast the actions of the two daughters-in-law, Ruth and Orpah; and explain the difference in the burden assumed by each in reply to Naomi's suggestion that they each go to their own house.

Third Sunday, August 15, 1926

Lesson 22. The Seven Locks of the Giant Who Broke His Vow.

Text: "Children of the Promise," Chapter 24. Also Judges 13-14, 15, 16.

Objective: To teach that power comes from adhering to the instructions of God and that weakness follows departure from those teachings.

Suggestions on Preparation and Presentation: The story of Samson is always attractive to boys; and probably also to girls. As the strongest man in the Bible, they like to read about him. His experience in marrying and associating with women who were of the enemies of his people may well give food for thought. For all his calamities came because of these departures from the teachings of Israel. Yet was he able to avenge in terrible fashion the sufferings put upon him. For twenty years, too, he judged Israel, so that not in physical strength alone was he great. And in his death, he slew a multitude of those who had so grievously put out his eyes and gloated over his departed strength.

The great English Poet Milton has just fame for his poetic writings. The greatest of these is his "Paradise Lost," next in merit is his "Paradise Regained," and a third is his "Samson Agonistes." Those who have access to the writings of Milton may with profit read this great poem on Samson.

Questions for Teachers

1. What was the purpose of the Lord in permitting Samson to marry a Philistine? (See Judges 14:4.)

2. Describe the attitude of Samson's family toward his remains after his death. (Judges 16:31.)

Fourth Sunday, August 22, 1926

Lesson 23. The Boy Who Lived in a Temple.

Text: "Children of the Promise," Chapter 25. Also I Samuel 1-2-3.

Objective: To teach that youth is the time to serve the Lord; and that God will

not permit His servants to tolerate wickedness among even their own children.

Suggestions on Preparation and Presentation: The story of the yearning of Hannah for her son; the answer to her prayer and the fulfilment of the covenant she made with God is one filled with interest to all. Show the children the value all true believers place upon children. Also the self-denial and sacrifice Hannah made in separating herself from her young boy in order that she might keep her promise. Then also show how God selected this boy while yet a child to rebuke the wickedness of the prophet Eli had allowed among his sons. And how these sons were cut off from the right to attend to the office of their father.

Questions for Teachers

1. Describe the sorrows of Hannah, her petition and vow to God, and how she fulfilled that vow?

2. Describe the attitude of Eli the priest toward Hannah; the placing of the boy Samuel in the temple; and his first message from God and its contents and Samuel's report to Eli.

Fifth Sunday, August 29, 1926

Lesson 24. The Man Who Found a Kingdom.

Text: "Children of the Promise," Chapter 26. Also I Samuel 8, 9 and 10.

Objective: To teach that God shows His people the better way; but gives them the government they desire.

Suggestions on Preparation and Presentation: No special suggestions seem needed in this lesson in addition to the references above given. Read carefully the Bible reference as it clearly shows the situation in which the Israelites were placed; their own attitude and also that of the Lord and the Prophet Samuel. The origin of the phrase so common among the people of England is set forth in chapter 10, verse 24: "And all the people shouted and said 'God save the King.'"

Questions for Teachers

1. Describe the views of the people in asking for a King.

2. Also the attitude of Samuel the prophet, and the Lord's comforting message to Samuel.

Fourth Year—"Ancient Apostles"

LESSONS FOR AUGUST

First Sunday, August 1, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Chosen Disciples. (See Superintendents' Department, this issue, for helpful suggestions.)

Second Sunday, August 8, 1926

Lesson 21. Saul of Tarsus.

Text: Lesson XXII and XXIII "Ancient Apostles."

Objective: To teach that good people may do very wrong things because of wrong teachings; but when convinced of their errors they show their real goodness by their zeal in righteousness. God alone can judge righteously as He knows our hearts.

Suggestions on Preparation and Presentation: Give an account of the conversion of Alma and the sons of Mosiah and their subsequent works. Also other examples ancient and modern. Many have at first opposed our missionaries and afterwards received the Gospels gladly.

The following personal description of Paul the Apostle was given the writer many years ago from a close friend of Prophet Joseph from whom he got it. He was under medium height, dark complexioned, with dark curly hair and black piercing eyes and aquiline nose. He had an active, restless disposition and was an indefatigable worker.

Questions for Teachers

1. How was Paul's education of use to the Church?

2. Mention three things about Paul that you most admire.

Third Sunday, August 15, 1926

Lesson 22. In Another School

Text: Lesson XXIV, "Ancient Apostles."

Objective: To teach that worldly learning is not sufficient to make one a teacher of the Gospel.

Suggestions on Preparation and Presentation: Show that Paul was com-

manded to go and be taught by a humble disciple, though himself highly educated. Likewise Jesus chose humble fishermen to be Apostles, but He taught them both before and after His death. Joseph Smith was taught by angels a long time before fully qualified. Show that for any great work one must be prepared by patient and thorough training and of the right kind.

Show the value of the training given in our Sunday Schools and other organizations as well as in day school. We have the greatest work to do of any generation and the best means to prepare us for this work. Let us all take advantage of them and we will greatly increase our usefulness and happiness.

Questions for Teachers

1. Why did Jesus command to "take no thought what ye shall say?" Is this a justification of laziness in studying?

2. Would you like to be chosen governor of the State today? What would you do?

Fourth Sunday, August 22, 1926

Lesson 23. Special messengers to Jerusalem.

Text: Lesson XXV, "Ancient Apostles."

Objective: To teach that reward and punishment are the natural and necessary results of their respective causes. "As we sow, even so shall we reap."

Suggestions on Preparation and Presentation; Just as the saints had consecrated their substance the Prophet Agabus foretold the famine so they could be protected from its evils. Herod was stricken by an angel because of his evil deeds, while Paul was called to the Apostleship because of his faithfulness. The scriptures and life are full of examples of rewards and punishments that naturally follow conduct. It will be so in the next life; we shall get only what we are prepared to receive and enjoy.

The young should be made to feel the necessity of doing what their parents and teachers tell them if they would obtain the good things they desire. Sin never was happiness and never can be. All evil ways lead to sorrow and disappointment. Select examples from the lives of the children to illustrate and impress this truth.

Those who bring sunshine into the lives of others, cannot keep it from themselves.—Sir J. M. Barrie.

Questions for Teachers

1. Does any real happiness come from smoking? drinking? profanity?

2. What evil may come from each?

Fifth Sunday, August 29, 1926

Lesson 24. First Missionary Journey

Text: Lesson XXVI, "Ancient Apostles."

Objective: To teach the children that there is always great opposition to overcome in doing the Lord's work.

Suggestions on Preparation and Presentation:

"They who live godly in Christ Jesus shall suffer persecution."

"Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven; for so persecuted they the prophets which were before you."

"Which of the prophets have not your fathers slain?" asked Jesus once, indicating the opposition ancient prophets met. Recall modern instances of persecution.

With the aid of a map show the journey made by Paul. Tell briefly what you can of the country and people at that time. Show that some received Paul's teachings while others rejected them. Consider each kind. Why should some persecute him?

Compare with modern persecutions. Induce pupils to relate experiences of their parents and missionaries they have known.

What opposition do we meet in doing good at home? at school? Were you ever ridiculed for being a Mormon? or because you would not smoke? What kind of people oppose or ridicule you for doing what you think is right?

Questions for Teachers

(At least one week before the Union Meeting in your Stake at which this lesson will be considered, send your written answers to these questions to the stake board member who supervises the work of your class.)

1. Why do we so dislike to have our faults mentioned to us? Should we get angry and try to make ourselves believe we have no faults? or should we frankly and honestly admit them and try to improve them?

2. How do the wicked feel, then, when their great sins are pointed out? What should they do?



PRIMARY DEPARTMENT



*Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith,
Mabel Cook, Tessie Giauque, and Lucy Gedge Sperry*

WORK FOR AUGUST, 1926

Preview Questions

1. What do you think of the comparative credibility as religious leaders of men called as were Peter and other disciples of the Lord and the self-called leaders of the usual "Christian" churches of today?

2. What did the Lord instruct the Prophet Joseph to do in substitution for the manuscript lost by Martin Harris? What portion of the Book of Mormon composes that substitution? Quote Mormon's words regarding why he placed "the small account of the prophets" with the larger plates and state your opinion as to why the Spirit "whispered" to him. (See "The Words of Mormon," page 132.)

3. If you think it necessary for orderly government to require the regular appointment of its representatives, and that even a person must formally appoint and authorize another to act for him and in his name, what do you think is necessary if the representation is to be of heavenly powers, and the individual is to act in the name of Deity?

4. Do you accept as credible the testimony of the Three Witnesses and of the Eleven Witnesses of the Divinity of the Book of Mormon, and if so, or if not, why?

5. Why should the Church have been named as it was?

6. What phases of our "Great Objectives" (under the subdivisions as listed in our department section of the May number of the *Juvenile Instructor*), are brought out in the August lessons?

First Sunday, August 1, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Chosen Disciples.

Text: Matt. 4:12-25.

References: Superintendents' Department of this magazine.

Time: The beginning of His ministry and following the temptations.

Place: Galilee.

Aim: If we spend time in the work of the Lord and for the good of others we follow the example of Jesus.

Suggestive Point of Contact: By resisting the three great temptations of Satan, Jesus proved that He cared more for obeying the commandments of the Lord and serving Him than for anything else in this world. The Lord had sent Him upon the earth to perform a mission and now he had proved Himself capable of beginning it.

Outline:

I. The Example of Jesus.

1. Jesus Began His Mission.
Where and how?
2. Called His Disciples.
 - a. Walking by the Sea of Galilee.
The two brothers.
 - b. The calling of Peter and Andrew.
 - (1) "Follow me and I will make you fishers of men."
 - (2) Their response.
 - c. The callings of James and John.
 3. Jesus Went About Preaching, Teaching and Healing.

II. What It Bids Us Do.

Spend time in the service of the Lord and for the good of others.

- a. By doing missionary work.
- b. By doing teaching.
- c. By giving fast day offerings and other gifts for charity.
- d. By performing acts of kindness and mercy.

Lesson 5. A Broken Promise.

Text: "Bible and Church History Stories," page 27.

Song: "Obedience," Kindergarten and Primary Songs, page 16.

Second Sunday, August 8, 1926

Lesson 6. The Aaronic Priesthood Restored.

Text: "Bible and Church History Stories," page 21.

Additional Reference: "Our Church and People," (Evans), page 87.

Song: "Baptism," Kindergarten and Primary Songs, page 27.

Third Sunday, August 15, 1926

Lesson 7. The Three Witnesses.

Text: "Bible and Church History Stories," page 34.

Additional Reference: "Our Church and People," (Evans), pages 84-86.

Song: "Book of Mormon," Kindergarten and Primary Songs, page 21.

Fourth Sunday, August 22, 1926

Lesson 8. The Organization of the Church.

Text: "Bible and Church History Stories," page 40.

Additional Reference: "Our Church and People," (Evans), pages 87-91.

Song: "The Prophet," Kindergarten and Primary Songs, page 31.

Fifth Sunday, August 29, 1926

Can be used for review.



Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson, Blanche Love Gee and Inez Witbeck

LESSONS FOR AUGUST

First Sunday, August 1, 1926

Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Chosen Disciples.

"Follow me and I will make you fishers of men." (Matt. 4:19; Luke 5:1-11.)

Objective: In choosing helpers the Lord looks for faithful workers with willing hearts.

I. He feels the need of assistance in His ministry.

1. To accomplish His life's work some must be trained for future work.

a. They must learn the principles of life and salvation.

b. They must be willing to serve their fellowman.

II. He calls four faithful fishermen.

1. He finds them on the shores of the Sea of Galilee.

Description of sea.

2. They were busy, healthy, and prosperous.

Faithful in their daily tasks.

3. The nature of the call.

a. Affirmative (Come follow me.)

b. A suggestion that they may become skillful in higher duties.

4. They respond willingly.

Forsake all to follow Christ.

Application: When called by mother to perform a little task (wash our hands and tend baby), how wil' I respond?

How often shall I do this little duty?— daily, or every other day or how?

Second Sunday, August 8, 1926

Lesson 59.

Text: "Sunday Morning in the Kindergarten."

Topic: How Bessie Kept the Word of Wisdom.

Objective: By keeping the Word of Wisdom we gain physical and spiritual growth.

Memory Gem:

The Word of Wisdom teaches us

The things we all should eat.

God gives us fruits of many kinds

He gives us corn and wheat.

Rest Exercise: Talk with the children of ripening grain. Let them dramatize the cutting and tieing of the grain as it was done in olden days.

Suggestions to Teachers

Show the children what is to be gained by keeping the Word of Wisdom rather than what may befall them if they do not do so.

A strong, well kept body is able to do great deeds.

Discuss with the children the kinds of food that they should eat.

Third Sunday, August 15, 1926

Lesson 60.

Text: Daniel 1, "Sunday Morning in the Kindergarten."

Topic: Daniel and His Companions in the King's Palace.

Objective: By keeping the Word of Wisdom we gain physical and spiritual strength.

Memory Gem: Same as last Sunday.

Rest Exercise: Let the children tell the kinds of vegetables and fruits that grow in the garden. Then dramatize the suggestions of how they are gathered. Potatoes are dug; carrots are pulled; cherries are picked into a pail, etc.

Song: "The Heart Garden," Francis K. Thomason's Primary and Kindergarten Songs.

Suggestions to Teachers

Impress the children with the power and beauty of Daniel, because he had pleased our Heavenly Father and kept the Word of Wisdom: that by so doing we may become as Daniel was.

Fourth Sunday, August 22, 1926

Lesson 61.

Text: "Sunday Morning in the Kindergarten."

Topic: One Result of Keeping the Word of Wisdom.

Objective: By keeping the Word of Wisdom we gain physical and spiritual strength.

Memory Gem: Same as for the second Sunday.

Rest Exercise: Same as for last Sunday.

Suggestions to Teachers

We are all preparing for the carrying on of God's work. We all must be missionaries, all of us at home, some of us in the mission fields. If we are to be preachers of the Gospel we must have strong, healthy bodies and keen minds. We must gain physical and spiritual growth. By keeping the Word of Wisdom, we are pleasing our Heavenly Father and He will bless us.

Fifth Sunday, August 29, 1926

Suggestions to Teachers

Review the lessons for the month by use of pictures and experiences from life, that the children can comprehend, and that will impress them with the necessity of keeping the Word of Wisdom, that they may have the desire to do so always.



*Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University*

The Spirit That Lies Behind the Work

(Extracts from address of President A. W. Ivins delivered at the April Religion Class Conference.)

It is a great calling to be a teacher, because the actions of the future depend, to a large extent, upon the teaching of the present. Whether we become moral, trustworthy, upright depends upon our early education.

The primary thing to teach is that the Gospel has been restored. It isn't sufficient that we make an abstract statement to that effect. We must know in our hearts what we say is true. It always appeared to me to be a hopeless

task to attempt to teach something we do not believe. The teacher, therefore, should become converted.

We must be acquainted with the past; we must know the present; and we must be able to predict the future. This time in which we live is important, but we must also know the past and the future if we are to be good teachers.

Teaching is a life's work.

We cannot learn it all from the Bible or the other Church works. We must know the history of the world, both its religious and secular history. The teacher who would teach with power must have behind him knowledge, which gives power.

For a person to be a great religious

teacher, it is necessary that he enter the Church by baptism, and that he receive the Holy Ghost, who takes the things of the Father and reveals them unto us. How do we get the Holy Ghost?—that's what I want to come to.

When Nicodemus asked the Master that question, he replied: "Verily, verily I say unto you, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." The Holy Ghost brings a testimony that the Gospel is true. The Holy Ghost comes to us through prayer. It comes to us when we pray; not when we say our prayers, but when we pray.

Joseph Smith prayed for wisdom and light. He received an answer to his prayers, because he prayed. You cannot teach prayer as you would mathematics. It must be taught by the spirit. Had Joseph not been obedient to the promptings of the spirit, he never would have been chosen to head this dispensation.

In conclusion, I want to say that the most important doctrine which you have to teach is that God will answer prayer, and that the Holy Ghost will come unto you.

Building Morale in the Religion Class

By J. R. Smith

Morale in any organization is that quality in its personnel which makes its workers feel fit and eager to do the required jobs successfully.

The pervading spirit of Religion Class strikes me to be this: conversion to the principles of prayer, faith, testimony, and service. Although this spirit is common to all of our Church organizations, yet the training in these virtues is emphasized by the Religion Class; for it proposes not only to teach, but to train boys and girls in religion paralleling their secular education. The development of the above mentioned qualities cannot be secured by spectacular ways nor by amusements, or recreation, but rather in the humble, patient training and practice in right living through application of these virtues. The Religion Class, therefore, recognizes, we think, more than any other church organization the great principle, that development comes from within, and that that training is best which results in modified life. Thus the specific aim of Religion Class is not mass development but individual training in virtue so that it may become habitual in our lives.

How, then, shall we build morale

among our officers and teachers so that these aims may be realized? First and foremost there must be an abiding faith in our Father in Heaven, a conviction that He lives, and that we serve Him best when we serve His children. This spirit is a gift from God. Secondly, there must be developed a sense of responsibility which if rightly performed requires not only our hearts but also our heads. Thirdly, there must be running throughout all a feeling of freedom of action, that will challenge all our powers of initiative in the solution of our problems.

In order that teachers and officers may feel free to act and use their own initiative, we risked criticism by the following plan:

We feel confident that we share common desires, purposes and general aims. We trust to the good judgment of those immediately connected with the children to do those things which the situation requires for the best good of the pupils. However, the teacher and officers are not left without guides. Specific objectives are discussed and agreed upon. Suggestions of ways and means of doing the job are given. But the person who has any specific things to do is left free to act in the light of the objectives and aims, as she sees fit. This is team work with individual incentive and initiative added. When this is secured we have a high morale.

Now, are there any indications that a morale is being developed which will strengthen our Religion Class work? Possibly the most noticeable improvement is this: There is developing a realization that the teaching and the training of our boys and girls require not only good preparation but also skill in methods and devices in teaching. This objective is being secured in two ways. In the first place there has been greater care observed in the choice of teachers and officers than ever before. Our Board of Supervisors was secured after several months of investigation and now when it is complete with fourteen members, four hold degrees with normal diplomas from universities, six hold State teachers' certificates and normal diplomas, and four are women of long experience in Religion Class work. Besides being skilled in teaching, these supervisors are good Latter-day Saints. Again, in the wards a goodly number of the teachers are trained in principles of pedagogy.

Now, in the second place, the spirit for

better teaching is resulting in the general desire for improvement in teaching skill. The Religion Class stands high in certain wards in the number of its teachers who attend the regular teachers' training classes. But this seems merely to whet the appetite, for three wards hold special Religion Class Teachers' Training for one hour each Wednesday. Here their specific problems are discussed in the light of principles of pedagogy.

One organization is studying "How to Teach Religion," by Betts; another, "Teacher Training," by Superintendent Bennion, and still another, the regular teacher training text. But is this training carried into the class work? An illustration may suffice to show the trend at least. One lady, a trained Kindergarten teacher, has divided the Kindergarten and first grades up into groups with a teacher over each. This head teacher meets the group teachers for about one half hour before each session and sees that they are prepared and know how to proceed with efficient class room skill.

Thus, like leaven in the loaf of bread, the spirit for better teaching is awaking to bless our boys and girls.

There is another noticeable development growing out of this desire for more effective training. It is this: there is a better grade of work expected and a keener appreciation of the need for better discipline. This, we feel, will be greatly aided by the report cards which have been sent out by Superintendent Bennion.

The giving of report cards raised a problem, the solution of which showed a commendable morale. When the matter was suggested to our principals some scented trouble, saying that our teachers do not know how to mark cards; they feel it is a useless burden; the children will tear the reports up, and they will quit coming to Religion Class. However, the principals were willing to try A plan something like this was agreed upon: the Sunday before the reports were

to be made to the pupils, announcements were to be made in every ward Sacrament meeting informing the parents about the reports and asking their cooperation in signing them and encouraging the children to return them. The result was commendable. Some wards reported nearly 100% of the cards returned, and better still, said that by far the great majority of the children were pleased with their reports and were eager for the next one. Thus the problem of marking reports for children in Religion Class was established and the general feeling about it was pleasing.

Again there is a finer sense of the value of music development. It has been the idea of our chorister to have every person in Religion Class musically useful. It was soon discovered that many of our teachers could not lead our songs. It was an inspiring sight to see all these teachers and officers going through drills in Union meeting, singing and beating time. In the classes where help was needed, teachers were encouraged to invite the ward chorister in to teach the songs. But even this could not do all that we desired so a pupils' class was organized in Union meeting in which boys and girls from the various wards came for instruction. These returned to lead the singing in their respective classes the following month. Thus in each department and class there is an alertness and an initiative which is commendable. A morale is being built which means more efficient service.

To all these things and more, we commend highly our principals and we must not forget to add that much credit for any improvement rests with our bishops who support Religion Class work as never before, and with our stake Presidency, whose encouragement and sympathetic attitude sheds a benediction over all. Thus there is team work from top to bottom. May God add His blessing and sanctify our services for the good of the children.

The Sunbeams

By Annie Malin

"Wake up!" cried a sunbeam. I opened my eyes,
And there all around to my greatest surprise
Were bright little sunbeams so merry and gay—
They were chasing the night with its darkness away.

"Wake up!" cried the sunbeams, "and come out to view
The beautiful world; God made it for you.
The trees and the flowers, the brook and the glen,
God made all these things for the children of men."



CHILDREN'S SECTION

Boys Who "Made Good"

By John F. Cowan

FRED THORNE, BOY NATURALIST

The paper announced that Fred Thorne would give a talk before the Illinois Society, San Diego, on his hobby, "Butterflies." I wanted to hear and know such a boy. I learned that he had been a naturalist since babyhood. Early he had a desire to study "Bugs," protect insects' eggs from voracious ants and spiders. When he first came to notice the transformation of the moth's eggs into the caterpillar, then the chrysalis, and then the brilliant butterfly, he was fascinated and henceforth made the study of butterflies his hobby.

The evening I met him he had on exhibition a wonderful collection of butterflies. He told of their migrations from land to land, vying with the birds in seeking far-off genial climes; how their long flights are traced by naturalists who mark their wings as they are about to start, and notify other naturalists in distant lands who catch them and make records of the mileage they have flown. He described that wonderful mating instinct that urges these beautiful insects to make their long pilgrimages. His listeners wondered how a mere schoolboy could know so much more than most of them of these strangely-marked, gorgeously-colored fairy creatures. He had ready answers for all their curious questions; he amazed them, as a Boy in the temple had astonished the doctors centuries before.

But Fred's mother might have told

that he had not gained all this wonderful knowledge without hard work. His heart is so in the study of butterflies that he will forget to eat rather than miss a fine butterfly. It seemed to him most worth while to know about this beauty in God's creation, and he has willingly paid the cost of success to self denial and labor.

Why Shouldn't a Girl Have—

AN ELEMENTARY KNOWLEDGE OF
BUSINESS?

By John F. Cowan

Among the books already mentioned why not include a bank book? Girls are twitted with not knowing how to fill out a check, or when their accounts are over-drawn. In this new age for her sex, should not a girl seek to gain sufficient knowledge of accounts at least to enable her to understand the family budget, and to help mother with grocers' bills; or to lighten the grind of an overworked father? Bookkeeping, shorthand and typing may prove a girl's economic salvation when she is left to make her own way—better far than a smattering of French or dabbling with paints.

The best entering wedge into practical business affairs is having one's personal budget and savings account. Footing accurately columns of pin money may insure a girl against the mortifying mistake of writing "1926" at the head of the expenses of the Girl's Club, and then adding it in and creating a shocking deficit.

In a larger way, an understanding of business is demanded more than ever since women now vote on taxes, municipal bonds, salaries of officials, street improvements, etc. The stigma is cast upon enfranchised women that they are not meeting the practical tests of citizenship. The girl who is indifferent to the charge made by Edward Bok that domestic women as a whole are not "on their job" as efficiently, in management of home finances, as are the men who hold their jobs by efficiency, should not complain that men are withholding equal chances from her sex.

Every girl should be a "business girl" to the extent of bearing her share of the common burden of efficient management.

Trixey's Friend Helps Out

By Glen Perrins

"That's a fluffy little dog you have there," said the owner of the well at the foot of the mountain where Jimmy had stopped to quench his thirst, after a long walk. Jimmy and Trixey were on a hike.

"Yes," agreed Jimmy, between swallows of cool water, "when I first got him he was just like a tiny ball of fur,—wasn't you Trixey?"

"Bark, bark, bark," cried Trixey, which probably meant, "Yes, yes, I remember all about it." Trixey's tail, however, disagreed with his affirmative barks for it was making "no, no," signs, very quickly.

"And what are you both doing, way up here at the foot of the mountain?" continued the man.

"Oh," replied Jimmy, "we're going climbing."

"Well, be careful," called out the man, as Jimmy trudged along up the road.

"Bark, bark," answered Trixey, meaning "of course we will."

Jimmy was careful, too—but perhaps he hiked too far. It was such a beautiful day; the mountain was so pretty, with the grasses and the leaves beginning to come out, that the little fellow did not notice how quickly the afternoon passed. He scrambled over the rocks, having great sport. Trixey, his playful, fluffy friend, scampered about barking occasionally.

"Trixey, old man," said Jimmy, when luncheon time came, "we've forgotten something. We didn't remember to bring any water."

"Bark, bark," cried Trixey, which meant perhaps "well, I tried to tell you about it."

"No sir," answered Jimmy, playfully, half guessing what the dog was trying to say. "You didn't remember either. Did you know that the bottle of milk I brought along for you is warm and nearly sour, too?"

Trixey's tail wagged a "no" sign.

"Well," said Jimmy, "perhaps I can get us a drink. There's a small stream just over the cliffs. I'll try to climb down."

Trixey's tail wagged many "no," "no," signs, fast; but Jimmy did not understand. He began the steep descent that led to the stream below the cliffs. He could see the water in the distance. He had a small bucket, to fill. Imagine his disappointment, however, on finding that after a little way down the cliffs, there was a drop of over twenty feet!

"I certainly can't get down this way!" exclaimed Jimmy.

Then Jimmy found that he could not get back the way he came. No matter how much he tried he could not reach up and grab the ledge over which he had jumped.

"Bark, bark," cried Trixey, leaning his head over the cliff and looking down at his young master. "He was

trying to ask, "Well, where is my drink of water."

"I'm stuck, old man," said Jimmy. There was a half sob in his throat. It was getting toward evening. "What will mother think if I have to spend the night here?" he asked himself, half aloud.

Jimmy was a brave boy, but he was nearly ready to cry.

"Bark, bark, bark," suddenly exclaimed Trixey, which meant "perhaps I can help."

With a short yelp, the little fluffy dog turned in the opposite direction and started off the way they had come, at top speed. His little legs fairly flew over the mountain slopes.

"Trixey hasn't deserted me, I hope," exclaimed Jimmy, with tears in his eyes.

If Jimmy could have seen his furry friend, far in the distance by this time, he would have noticed that his little tail was wagging a fast "no" sign.

Trixey had an idea of his own. He was going back to the well and get his friend to help his young master.

And sure enough! As quickly as the man saw Trixey coming down the mountain slope alone, he knew something had happened to Jimmy. Grabbing his hat he rushed back up to the cliffs with the little dog. Trixey knew the way back and led him directly to his master. Then, in less than no time, Jimmy was rescued. The man could easily reach the top of the ledge of rock and lift the young fellow up.

"Gee, thanks, mister," exclaimed Jimmy, almost ready to cry—this time for joy. "You certainly saved my life."

"Not at all," concluded the man, modestly. "You owe it all to your fluffy little dog."

"Bark, bark, bark," cried Trixey, which probably meant in dog language, "yes, yes, you certainly do!" But his tail wagged a fast "no, no" sign.

The Bee and the Cat

By A. B. Christenson:

Once a bumble bee was tapping
Out, 'gainst Johnny's window pane;
It was trying hard to enter
From the wind and drenching rain.

Johnny looked and thought sedately—
Wondered what the bee would do;
Should he go and raise the window,
Letting such a creature through?

Then a kindly thought suggested
That he trust the anxious bee,
So he let it in and waited
For developments, you see.

When the bee had flown some circles
'Round the dry and cheerful room,
It alighted with a murmur
On a wisp-like wicker broom—

Which was lying on the table,
Near the chair where Johnny sat,
Eyeing with keen, budding interest
The queer actions of his cat—

Which had seen the stranger enter
With some show of latent ire,
Giving to its muscles tension,
To its eyes a glinting fire.

When the bee had hardly settled
On its chosen resting place,
Johnny saw a bound from Pussy—
Just a streak that he could trace.

Then a cry of pain, and scamper
Off the table, like a flash,
Pussy out and under cover,
With no further row or clash.

What had happened to dear Pussy
You already have in mind.
It should teach her to be careful,
And to strangers good and kind.

The Little Robin and Green Eyes

By Anna W. Arnett



"BE GOOD CHILDREN."

ONE day Mother Robin wanted to visit Mrs. Wren. So she told her little robins to cuddle down in the nest and take a nap.

"Be good children and when I come home I'll bring you each a nice fat worm," said Mother Robin.

Then she flew away to visit Mrs. Wren.

Soon the little robins heard a strange sound.

"What is that?" said one little robin. "What is that?" said the other little robin. They had never heard a sound like it.

One little robin peeped over the nest. The other little robin peeped over the nest. They looked right into two big, green eyes.

Green Eyes saw the two little birds peeping over the nest.

"Aha! thought Green Eyes, two little fat robins will make a good dinner for me."

Then Green Eyes sharpened her claws and began to climb the tree. Creeping, creeping, up, up she climbed.



"TWO BIG GREEN EYES."



"GREEN EYES IN A HURRY."

One Little robin said, "Chee, chee!
who are you?"

The other little robin said, "Tree,
tree, who are you?"

But Green Eyes answered never a
word. Creeping, creeping, up and up,
nearer and nearer she came.

"Go away!" cried one little robin,
and he shook his little claw at Green Eyes.

"Go away!" cried the other little
robin, and he shook his little claw at Green Eyes.

But Green Eyes did not go away. Creeping, creeping, up, up,
nearer and nearer she came.

Just then Bobby Boy came out of the house. He saw Green
Eyes and the little robins.

"Scat! get out of that, you naughty cat!" cried Bobby Boy.
"Don't you eat those little robins."

Down came Green Eyes in a hurry and away she ran as fast
as she could.

Then Mother Robin came home
from visiting Mrs. Wren with a nice, fat
worm for each little robin.

"Chee, chee!" said one little robin.

"Tree, tree!" said the other little
robin.

"How happy are we
In our tall cherry tree."



"WITH A NICE FAT WORM"



The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:
Best original verses of not to exceed twenty lines.
Best original stories of not to exceed three hundred words.
Best amateur photographs, any size.
Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

A Spot Near Home

Oh, that I should have to leave it—these nooks, where I have been most joyous or most sad! The places that have influenced me, made me glad to be alive, or quelled my angry thoughts, or soothed me when I was hurt, or angry with the world. Here is the road thickly wooded on both sides, with branches higher over head entwining and shading the road. The tree-trunks covered with lacy, feather-like vines which hang in festoons, some of them white with blossoms. Down among the trees, wild rose bushes, at certain times of the year, shed their sweet fragrance and brighten up the spot. Also wild berry bushes, blackberries, plump and shining gooseberries, and yellow currants. Then on trees taller than the bushes, hang the purple, mouth-puckering choke-cherries. In such a spot one cannot think ill of God or man.

Leading out from the wood is a path going around the hill. On either side grows the blue-bell and a yellow flower, cousin to the sunflower. The path passes a clump of bushes. In

among the soft cushion of decaying leaves and cool, damp earth, sweet little violets, yellow and purple, are growing. And among some of the branches of the maple there is the nest of the chattering magpie, with its roof of sticks. Looking down over the hill, one falls a-dreaming. The sun is casting the shadows far over the lower ground. Somewhere in the brush a cow-bell is tinkling. Looking farther up the mountain the pines stand majestic and tall, towering over the cliffs, where the crevices look blue in shadow.
Age 16.

Sadie Sant,
Clifton, Idaho.



By Raymond Bond
Blackfoot, Idaho

A Bright Idea

I am just a little boy,
Johnny is my name.
I can sing, and dance, and play,
In any good old game.

When dad says go to work,
I'm sick as I can be.
First a pain comes in my foot;
And then one in my knee.

I know what—I'll go to school.
And learn to work my brain.
Then you see I won't get tired
Hoeing corn, and cane.

Age 14. Henry R. Gifford,
Cainville, Wayne Co., Utah.

The River

I saw a pretty river
One lovely summer day.
I walked along beside it,
And then I went to play.

This pretty little river—
Oh! it sang the dearest song;
I didn't know just what it said,
So I let it run along.
Age 8. Ila Mae Andrew,
LaGrande, Oregon.

Happy Birthday

Teddy was walking out one day
Wondering where he could go and
play;
And as he was walking along, my
dear
He met with a lady—oh, very queer!
She said, for he had wildly stared
And almost thought he hadn't dared,
"I have a poem for you to carry."
I am not a witch, but I am a fairy."
"Thank you," said Teddy, and away
he flew
To carry this message from me to you.
Happy birthday!

Age 9. Renee Overlade,
33—8th St., N. E.
Washington, D. C.

The Wind

The wind will toss the kites on high,
And blow the clouds from out the sky;
Rock the birdies in their nests,
Make them think their home is best.

Down where the little chipmunks play,
See how the pretty grass stalks sway.
Far out over hill and tree,
The wind will blow the ships at sea,
Age 11. Merle Wiseman,
Loffgreen, Utah.



DRAWN BY AVIS BUGLEY
205 E. 27th South,
SALT LAKE CITY
Age 8 1

The Coming of Spring

After weary winter days,
We can see the signs of spring.
The bright sun warms us with its rays,
That softly about us fling.

The flowers show their pretty heads
Of yellow, blue and white,
Though warm and snugly in their beds,
They slept through the winter's night.

The squirrels peep out from every
nook

And jump and frisk about.
Next comes the sound of the trickling
brook,

Twining in and out.

The leaves again make green the trees,
The birds so sweetly sing.
The butterfly floats upon a breeze,
'Tis the coming of the spring.

Age 10. Grace Crapo,
Fairview, Wyo.

The Rose

A rose, dear rose,
Nodding in the breeze,
Why are you so beautiful?
Won't you tell me, please?

A friend, dear friend,
I can't tell you why,
But I was made so beautiful,
By God up in the sky.

A friend, dear friend,
He has a purpose here,
And we should be just satisfied
With things as they appear.

Age 13. Lorraine Bassett,
Elmo, Idaho.

A Lesson from Sixteen

Alfred Brown was a good boy, but lately he acted very strangely. His cheery disposition, good looks and intellect were all parts of a fine character. He was reaching sixteen and with it came a feeling of importance. He was later to see, however, that sixteen wasn't all that counted.

Alfred went to his mother and told of his intentions to leave for the city, and work. Mother was shocked at the very idea, but later decided that it was just as well that he learn his lesson now as later, so she gave him her good wishes and let him go.

After his first day's work he felt immensely pleased and decided to take a little sight-seeing down town. He met a nice looking young man who, sometime during their walk relieved him of his pocket-book. He returned home only to find a note announcing his discharge from the bank. This wasn't all, either; he couldn't find another job anywhere.

After much meditation on Alfred's part he wrote his mother a letter begging her to let him come back to her. He waited anxiously, almost all his time being spent near the Post Office on the corner, for an answer.

Then one day it came, a glad, cheerful letter, which told him that mother was waiting at the station for her boy, whose sixteen's lesson had brought back to her so very soon.

Age 12.

Helen Steele.

Hillsprings,

Alta, Canada.

Utah

In the land of Utah fair,
How blest we are beyond compare!
With mountains grand and freshening
air,
God is everywhere.

The cooling breeze and sunshine
bright,
The wondrous moon and stars at night,
Bespeak to one both here and there
That God is everywhere.

The flowers, the trees, the humming bees
Are free for all to see.
The birds and streams with music fair,
All say, that God is everywhere.

Age 13. Ruby Williams,
Grantsville, Utah.

Our Sunday School Class

We have a beautiful Sunday School Class in Palmyra. There are five families who go to it each Sunday. We have picnics and other things during the hot summer months. During the winter time there isn't any Sunday School because three families live in the country and the snow is very deep. During the spring, summer and fall we hold meetings in the "Odd Fellow's Hall" or in the "Grange Hall." For our Sunday School teacher we have either Sister Peacock or her oldest daughter, Leah. They teach us beautiful things about the Church of Jesus Christ of Latter-day Saints. After our lesson we tell or read stories until they finish in the big class. After

that we sing a closing hymn and bow our heads in prayer. Sometimes we have brother or sister missionaries, which we enjoy very much. I enjoy the little things which I can do to help the Church, and I am glad that I am a member of the Church of Jesus Christ of Latter-day Saints. I was baptized at the centennial celebration, held at the Joseph Smith Farm. Elder Willard Bean baptized me and President Ruderger Clawson confirmed me.

Hazel Morgan,
20, Kent St.,
Palmyra, N. Y.

Misplaced

One evening when I had driven the cows from the pasture gate, a slight confusion among them caused me to notice that a strange cow was in our herd. I tried to drive her back, but she would not go, and went on up the road with our cows.

Very soon I noticed she was uneasy and nervous. She twitched her ears restlessly and paused now and again to look back and bellow, but continued on. Our cows were annoyed by her, they bunted her against the fence and tried to crowd her back, past my horse; she had to fight her way with them.

Now she seemed to realize her mistake and many times started to go back which she finally did. As I watched her go quietly down the street, for she seemed happy now, I thought:

That is just what father and mother have many times told me, "Be satisfied where you are and don't always be trying to find something easier and better."

That lone cow had crossed the river from her own pasture to where ours were and decided to come home with them; but she soon found it wasn't the place for her. She was unhappy, unwanted and lonesome here, and decided her own good pasture and comrades were best for her.

So it is with us, we seek for some-

thing easier and what looks better, leaving something behind us that is better and dearer to us and for which we are sure to long, later on.

Age 14. Alice Hepworth,
Grover, Wyo.



DRAWN BY SMITH L. GRANT
Age 13. . . Sandy, Utah.

The Stolen Apples

Bob and Tom were walking along, when they saw an orchard, full of nice, red apples. Bob and Tom liked apples, so under the fence they went. They filled their pockets. Then they came out again and sat down and ate the apples. They were so good!

Just then Mr. Johns came along. He asked the boys if they would like some apples. The boys were so ashamed that they did not answer. But Mr. Johns said, "I know boys like apples," So they went in again and got some more.

"I know boys wouldn't steal apples," said Mr. Johns.

"We stole some," said Bob.

"You are just joking."

"Yes, we did, but we won't do it again."

The boys were so ashamed that they never stole any more apples or anything else.

Age 9. Lester Porter,
 Joseph City, Ariz.

An Accident

One night after scout meeting, one of my friends and I were going to a picture show. We were riding on a bicycle. I was pumping and he was sitting on the bar. We had slowed down to cross a bridge and were speeding up again when my friend said: "There are many trees along here. You had better slow down."

"Oh pshaw! there is nothing to be afraid of. I haven't ridden a bicycle for three years and not learned how to guide and balance correctly," I boasted.

We went about a rod farther when "crash." The ground seemed to come up and meet me. My chin struck the ground on which I skidded for blocks, it seemed. Then I opened my eyes to see if I had reached heaven all right. I was disappointed, however, when I found myself on the ground all right except for a sprained arm. We got up, put the damaged "bike" in a neighbor's barn and limped our painful way toward the show house.

Age 14. Arvel Anderson,
 Pleasant Grove, Utah.

How Fritz and his Mother became "Mormons"

Many, many years ago in the little town of Marshville in Germany, lived a small boy. His name was Fritz Diester. At the time of this story, little Fritz was nine years old. Four years before, Mrs. Diester had fallen from a high porch and crippled herself for life. Fritz believed that if he prayed he could make her well. But it was all in vain.

Now Fritz was nine. He heard a story from a missionary about how people were being healed by being

baptized into the Church of Jesus Christ of Latter-day Saints. He told his mother about it. She did not believe it would do any good.

But finally Fritz coaxed her into being baptized. On that day Fritz pushed his mother's wheel chair up to the missionary.

"Please baptize my mother," he said, "I believe it will cure her."

The missionary picked Mrs. Diester up and put her down into the water. When she got up she could walk. Fritz was overjoyed.

In a month Fritz and his mother landed in Salt Lake City, Mormons forever.

Age 11. Eleanor Nicholes,
 St. George, Utah.

In Spring

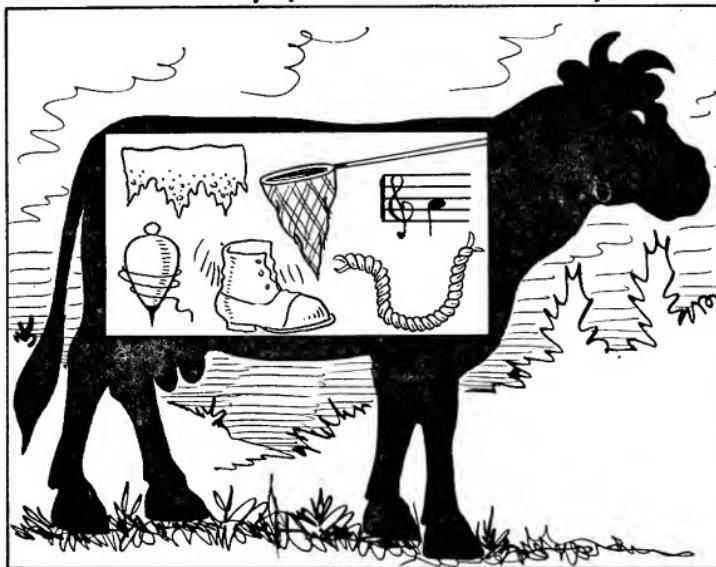
Over the lull in the meadows so green,
There flows the blue and crystal stream;
There sings the blue bird in the shade,
There chirps the cricket in the sunny glade,
There in the willows the robin pipes,
That's where I long to be.

Over the hill in the green grassy fields,
There's where the crop so abundantly yields,
There's where the flowers so fragrantly bloom,
There's where the sunbeams dance in the flume,
There's where the bird so sweetly sings,
There's where the air with wild music rings,
That's where I long to be.

Over the hill in the green wood shade,
There the birds their nests have made,
There they flutter around the nest,
There where the sun sinks in the golden west,
There's where they take their rest,
That's where I long to be.

Age 10. Jean Hunt,
 Cedarview, Utah.

JUMBLLED ANIMALS



BY WALTER WELLMAN

Honorable Mention

Milton A. Barlow, Pingree, Idaho
 Veda Cameron, Panguitch, Utah
 Charlotte Cottle, Stone, Idaho
 Rumel Gragum, Pleasant Grove, Utah
 Lyda Curtis, Solomonville, Arizona
 Faye De Mill, Rockville, Utah
 Phyllis Flamm, Billings, Montant
 Levell Funk, Centerfield, Utah
 Mildred Gillen, Oasis, Utah
 Nephi Hachens, Saltair, Utah
 Anita Hamlin, Fresno, California
 Mildred Hoopes, Whiterocks, Utah
 Amy Hunt, Cedar View, Utah
 Lauretta Lewis, Tyhee, Idaho
 Ione Lundberg, Malad, Idaho
 Kieth Nielson, Porland, Oergon
 Vero Peterson, Salt Lake City, Utah
 Mary Potter,
 Zelda Potter,
 Maevonne Rees, Clifton, Idaho

Afton Searle, Manilla, Utah
 Verna Swan, Gridley, California
 Lewis E. White, Hood River, Oregon
 Daisy Whitney, Ridgedale, Idaho

Jumbled Animals

Prizes of books will be given each of the first ten under seventeen who correctly solve the cross word puzzle on the following page, and sends us the best original drawing, or photograph, or the best article of not to exceed three hundred words, or poem of not to exceed twenty lines on any subject. Answers must be in by July 1, 1926, and all contributions are subject to the rules provided in "The Children's Budget Box." Address Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

Queen Bee's Crown.

VII



"I'm tired," said Bobby , "and I'm as hungry as a . I should like a big of honey and a big of dew and to be tucked up in my little . I don't believe we shall ever find Queen Bee's !"

"O yes, we shall," laughed Trixie, and she caught Bobby's and ran with him to Mrs. Tulip's and there was little Tilly in her red , setting the for a party. She had a pink silk table and cunning pink silk and beautiful red and white and yellow and and . "Will you come to my party?" asked . "We can't" said , "for Queen Bee has lost her and we are looking for it. Have you seen it anywhere, Tillie?" "Not I," said . "Maybe she lost it out in the . But it's a long way to go, unless you have long ."

And just then they heard a hoarse voice behind them saying, "What's up? What's up?" and there was old Mr. blinking at them with his funny bright and his under his . "O Mr. Toad," said

Tilly, "you have long ! Could you go down the and look for Queen Bee's for us?" "To be sure," said and he tucked his under his and hopped with his long right out of the and down the and Tilly was so excited that she hopped right after him on her own two little ! But Tilly had never run outside the before. Whizz! the went flying by. The was hot and the were sharp and the dust blew in her and presently pop, she stubbed her on a and down she went! "I shall be run over! Save me!" she cried. Then ran and picked her up and dusted her off and hustled and hustled her in the all safe, and away ran Tilly to finish setting her . But up popped . "I have looked up and down the , he said, "and Queen Bee's is not there." "Thank you, Mr. Toad," said and , and ting, tang! away went Mr. Toad with his .

"Where shall we look now?" said .





The Funny Bone

Not Well Enough Acquainted

He: "Could you take a joke seriously?"
She: "I scarcely know you yet."

The Mean Thing!

He: "Say, you going to be busy this evening?"

She: "No, I'm not."

He: "Then you won't be tired in the morning, will you?"

Laying Up Treasures

"We doctors," said the pompous surgeon at a dinner party, "have, I am afraid, many enemies in this world."

"Oh, but far more in the next," someone was heard to whisper.

On the Way

Diner: "Where's that chicken I ordered an hour ago?"

Waitress: "It'll be here soon, sir. The cook hasn't killed it yet, but she's gotten in a couple of nasty blows."

Sure Symptoms

"I think the new doctor's a duck," she remarked, coyly.

"Well, I wouldn't go as far as that," said her husband, "but I will say I've noticed a bit of the quack about him."
—Action Leader.

Now, Orrin, Be Good

Orrin (irritably, to Wife): "Why do you feed every tramp that comes along? They never do anything for you!"

Fannie: "No, but it is a great satisfaction to me to see a man eat a meal without finding fault with the cooking."

Fun in a Foto Gallery

A man went to have his photograph taken.

"Mounted or otherwise?" asked the photographer.

"Well, I'll have it taken mounted," replied the man, "but I don't know what my wife will say; she's never seen me on a horse before."

Kar Fax

He (teaching her to drive): "In case of emergency, the first think you want to do is to put on the brake."

She: "Why I thought it came with the car."

Why Worry?

Bjones: "I understand the girl you are engaged to is a twin. How do you tell the difference between her and her sister?"

Smiff: "Well, I don't bother very much."

Age a Contradiction

Editor: "Did you write these jokes?"
Would-be Contributor: "Yes, sir."
Editor: "You must be older than you look."

What Every Married Man Knows

Smith: "Before Goldie was married he said he'd be boss in his own house or know the reason why."

Jones: "And now he's married?"
Smith: "He knows the reason why."

Couldn't Serve a Crowd

A youth, who had reached the stage at which his voice was changing, went into a grocery. In a deep bass voice he demanded a sack of flour, then his voice changing suddenly to a high pitch, he added "and a pound of butter."

Just a minute, please," said the clerk,
"I can't wait on both of you at once."
—Hurn Lattecaldo.

Placing Hosea

A preacher, talking on the Ancient Prophets leaned far over the pulpit, and said: "We come now to the more complex question of the Minor Prophets. First, let us assign to them their proper order. Where, brethren, shall we place Hosea?"

An irascible man in a back pew rose, took his hat and stick, and said, as he departed: 'Place him here, if you want to, I'm going.'



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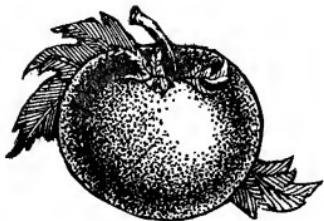
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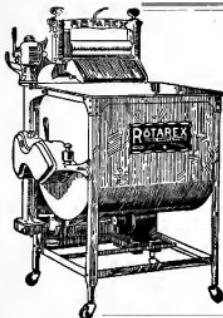
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